

7  
M O S E S' Vnuailed :

Or,

THOSE FIGVRES  
WHICH SERVED VNTO

*the patterne and shaddow of heauenly  
things, pointing out the Messiah*

CHRIST IESVS, briefly  
explained.

*Whereunto is added the Harmonie of  
all the Prophets, breathing with one  
mouth, the Mystery of his Comming,  
and of that Redemption which by his  
Death he was to accomplish.*

To confirme the CHRISTIAN, and con-  
vince the I E V V : very profitable and  
full of Consort.

By WILLIAM GVILD Minister of Gods  
WORD at King-Edward in Scotland.

H E B 10. 1.

*For the Law had the shaddow of good things to come, and not  
the very Image of the things themselves.*

L O N D O N,

Printed by G. M. for Robert Allott, and are to  
be sold at his shop in Pauls Church-yard, at the  
signe of the Greyhound, 1626.

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TO  
THE RIGHT  
REVEREND, MOST  
GRAVE, LEARNED, AND  
worthie Prelate, and Father in  
GOD, *My Lord Bishop of*  
WINCHESTER,

[\* \*]



*S in the Creation dark-  
nes went before light,  
or as the dawning pre-  
cedes the brightnesse  
of the day, & as Ioseph obscurely  
at first behaued himselfe vnto his  
Brethren, and Moses couered with*

A 3      a vaile

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## The Epistle

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a vaile stood before the people :  
Euen so (Right Reuerend) in the  
detection of the glorious worke of  
mans Redemption, mysticall pro-  
mises went before mercifull per-  
formance, darke shadowes were  
the fore-runners of that bright  
substance, obscure types were har-  
bingers to that glorious Anti-type  
the Messiah, who was comming  
after, and Leui's Law with its fi-  
guratiue and vailed Ceremonies,  
was the viue resemblance, pain-  
ting and pointing out that cleere  
Lampe and Lambe of God, the  
expresse Image and ingrauen Cha-  
racter of the Father: So that as  
folded in swaddling clouts, and  
lying in a Crib, hee was seene and  
shewne

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## Dedicatorie.

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*shewne unto the Wise-men that came from the East; so inuolued in typicall Ordinances, and lurking under shadowish signes, he was offered and exhibited unto the Iewes that saw his day but a farre off; the eclipsed and dimme light of the Moone (as it were) as yet onely glimmering, or the twinkling brightnesse of starry Lamps, as yet onely dazedly glistering: Vntill the true Phosphorus, that glorious Sunne himselfe did arise in the Horizon of our Humanity, disseming the beames of his bounty, and manifesting himselfe to be that onely light of the world, promised to them that sit in the Region of darknesse, for comfort and*

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## The Epistle

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illumination, and to the ioy of all in heauen and earth, the Lambe himselfe onely opening that sealed Booke, and unfolding the truth of former hid mysteries.

Then that Ladder of Heauen, and Leader to glorie, was more brightly seene, then Iacob saw the same formerly in a dreame. Then that true Tree of Life planted in the earth of our nature, was plainly viewed without the limits of that heauenly Paradise. Then that heauenly Manna which the Father gaue from aboue, most abundantly offered it selfe, vnto the refreshment of all hungring Israelites. And that blessed Rocke from Citie to Citie, and place to place  
fol.

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## Dedicatory.

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following them, most cleerely gush-  
ed out the comfortable waters  
of Life, for euery one to drinke,  
and neuer to thirst after. Then the  
true curing Serpent was graciously  
re-erected on high for all men to  
behold with the eye of Faith, and  
then all the Mosaicall Sacrifices,  
and Rudimentall Rites, which like  
the Baptist pointed out CHRIST  
IESVS to be that Lambe of God  
that takes away the sinnes of the  
World, unfolded themselues in  
their former darke shadowish sig-  
nification, and while they remai-  
ned in vigour, albeit (like Zacha-  
rie before his sonnes birth) they  
were dumbe and obscure signers,  
yet ceasing, and in their departure  
(the

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## The Epistle

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( the substantiall bodie filling vp  
theroome ) with their eternall fare-  
well, opening i heir mouth, as it  
were, they said that which before  
they signed, and gaue a heartie  
congratulation & welcome to their  
accomplishing veritie, as night  
giues place to day; Levi thus yeel-  
ding to a more excellent High  
Priest; and Hagar the bond-wo-  
man, vnto her free Dame Sarah.

Herein how Euangelicall light  
hath discouered the meaning of  
Legall obscuritie; and how A-  
RONS Bells sounded neuer but  
Christ Iesus and him crucified;  
nor his siluer Trumpets, but the  
ioyfull Iubile of soules freedome;  
his manie Sacrifices pointing out  
that

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## Dedicatory.

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that one all-sufficient: And how the successiue diuersity of types of sundry things, places, persons, and actions, &c. from time to time couchedly inuolued, and cunningly conueyed the blessed mysterie and deepe secret of the abyssse of vnsearchable loue to mankinde, and extense of mercy past comprehending, as by secret water-spoutes from posterity to posterity for continuance of the vigorous hope of the faithfull; who with Simeon longed to see the Saluation of the Lord. Herein, I say, the paines that I haue taken, is briefly (for the ease of the Reader) to point onely (as it were) at the same in order as they occurre in Scripture, ioyning

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## The Epistle

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\* Marke.

ning with succinct breuity to auoid tediousnesse, as great plainnesse and perspicuitie as I could, to auoid \* obscurenesse. And comparing some things for conueniency of ease onely ( which prettily may be so compared ) wherein I acknowledge in the purpose of the Holy Ghost a typicall resemblance euer, of any answerable veritie is not to be sought. And keeping still in all ( I hope ) the Analogie of faith, as the right measure of the Temple, the patterne on the Mount, and iust Ballance of the Sanctuary.

This Treatise then ( Right Reuerend and most worthy Prelate ) as a testimonie of my most indeared affection, I haue dedicate to your  
Lord-



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## Dedicatory.

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Lordship, and shrowded the same  
vnder the wings of your Learned  
patrocinie, by experience hauing  
in my owne person found (especially  
at your Lordships late beeing in  
Scotland) yet more then curteous  
regard, and most kind respectue-  
nesse euer vsuall by your Lordship  
towards all, but chiefly towards  
those who are Fellow-labourers in  
the Sacred dispensation of that ho-  
ly mystery with you: Whereby not  
onely I, but the hearts of manie  
with me, who had that happy occa-  
sion of your Lordships acquaint-  
tance, are so warmed (though  
vnder a cold Climate) and infla-  
med with the reuerend memorie of  
your Lordships humanitie, and  
other

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## The Epistle

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other singular holy vertues, and rare gifts (wherewith your good G O D hath indued you; and which as a strong chaine hath linked so that singular regard of your Prince vnto you, as that sooner, I perswade my selfe, their bodie shall beginne to resolue into asbes, then that fire of affection in their conquered and captiued hearts shall cease, to be vigorous and burne.

As some sparkles then, ( my Lord ) hereof for my part, tending and bursting forth towards the place of your Lordships residence, receiue these succinct Lucubrations, consecrate to your Lordships Name: subiected to  
your

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## Dedictory.

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your Censure, and to bee disposed  
as your Lordship shall thinke fit  
thereof. Of whose most gentle and  
gracious acceptation, as I rest assu-  
red. So, as for others, I hope, Chri-  
stian loue, and charitable affection  
shall be my Censurer of all; regar-  
ding chiefly my honest aime here-  
in. And where others are inabled to  
do better, or to amend my Labours,  
beseeching the Lord to inable them  
more & more, and to enlighten my  
minde with them, that mine eyes  
beeing anointed with the eye-salue  
of his Spirit, with Dauid I may  
know the secrets of his Law, and  
that neither I may enuie their  
rich gift with an euill eye, nor yet  
despise my owne poore mite with a  
wicked

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## The Epistle, &c.

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wicked heart : but indeuouring to  
gaine something with my small Tal-  
lent vnto my bountifull Master, I  
may not incur, neither the bitter re-  
prooffe, nor deserued iudgement of  
an euill or vnprofitable seruant at  
his hands. Beseeching which God  
to thrust out many faithfull Labo-  
rers into his Haruest, and to conti-  
nue your Lordship in a long and  
happie life, with a successefull bles-  
sing vpon your Lordships govern-  
ment & trauels, to the comfort and  
edification of his Church, rests

Your Lordships in all hearty & most  
affectionate duty in Christ,

**WILLIAM GVILD.**



# MOSES VN-VAILED.

## 1. THE TREE OF LIFE,

GEN. 2. 9. *The Congruitie.*

1. **A** Sit was called the Tree of Life.

So Christ is that true Tree of Life, giuing the fruit & iuice both of grace and glory, Ioh. 15. 1.

2. It was in the midst of the Garden.

So Christ is to be found in the midst of his Church, Mat. 18. 20.

3. It was in the earthly Paradise planted.

So Christ is in the heavenly placed, Mar. 16. 19.

4. Adam in his standing might eate of the Tree of Life (as of all other trees, sauing that one which was forbidden) Gen.

So shall the godly that perseuere, eate of that true Tree of Life promised, Reu. 2. 7.

B

3. Sinne

5. Sin exiled man out of the earthly Paradise, from the fruition of the one, Gen.

*So sinne doth out of the heavenly, from the fruition of the other, Ioh. 15.6.*

3.24.

6. Adam condemned once to bee expelled from the same, got no regresse, Gen.

*So neither man in iudgement once debarred from Heauen and Christ, shall haue no recoverie, Matth. 25.41.*

3.24.

7. The Lord onely planted the one, making it to grow out of the earth.

*So also did he the other in the earth of our humanity, Io. 1.14. who did increase in wisdom, stature, & fauour both with God & Man, Luke 2.52.*

### *The Disparitie.*

1. **T**Hat Tree of Life endured but for a time: but our Tree of Life endureth for euer, Heb. 7.24. Secondly, it could not restore life againe to Adam, being onely the Sacrament of the Couenant of life in case of perseuerance: but our Tree of Life Christ Iesus restoreth life lost, to his owne chosen; yea, a bet.

a better life then *Adams* in Paradise. And since he is the end of the Law to them that belecue, *Rom.10.* hee now becomesto vs by the covenant of Grace, the true Tree of Life, performing that, which that of workes could not attaine vnto, by reason of mans fall.

2. *Adam*, *Rom.5.14.*

1. **A**DAM, man, red earth, or bloudie.

*So was Christ Man in his Incarnation, and bloody in his Passion, Mat.1.& 27.*

2. *Adam*, Man, without womans bearing, and so without a Mother.

*So Christ, Man, without mans begetting, and so without a Father, Mat. 1.20.*

3. *Adams* Father onely God, *Gen.2.7.*

*So likewise Christ, Iohn 8.16.*

4. *Adam* made Lord ouer the creatures, and heire of the outward bounds of the earth.

*So is Christ that truly, Psal. 2.*

5. *Adam* was appointed to dresse the Garden and keepe it, *Gen. 2. 16.*

6. *Adam* was sent out of Paradise, for his sinne committed, to endure painfull labours, *Gen. 3. 23.* but vnwillingly.

7. Thornes were made a curse to the one, *Gen. 3. 17.*

8. The sweat of the brow was in labour imposed on the one, *Gen. 3. 19.*

9. *Adam* sleeping, *Euah* was formed, *Gen. 2. 21.*

10. *Adam* giues to his, that which is his owne by generation, *Gen. 5. 3.*

*So Christ, to sanctifie and saue his Church,* *1 Cor. 1. 30.*

*So was Christ sent from the heauens for our sinnes imputed, to indure painfull sufferings, Iai. 53. yet most willingly.*

*So were they made a crowne to the other, Mat. 27. 29.*

*So the sweat of blond in agony was imposed on the other, Luke 22. 44.*

*So Christ dying on the Crosse, his Church was framed.*

*So Christ doth to his, that which is his owne, by Regeneration, Roma. 1. 7. Gal. 2. 17.*

11. Wee



## Moses Vnmailed.

11. We haue borne already heere the image of the earthly.

12. *Adam* created to the Image of God, *Gen. 1. 27.*

13. *Adam* was King, Priest, and Prophet, in his Family.

14. *Adam* had *Caine*, and *Abel* in his house, *Gen. 4.*

15. *Adam* had perfect wisdom and knowledge, as may be seene in naming of all the creatures, *Gen. 2. 19*

16. Likewise as by the offence of the one, the fault came on all men to condemnation, and many were made sinners.

So shall wee beare the Image of the heavenly, *1 Cor. 15. 49.*

So *Christ* incarnate, the ingrauen Character of his Father, *Col. 1. 15. Heb. 1. 3.*

So is *Christ* the same in his Church and Family of the faithfull, *Reuel. 15. Rom. 3. Heb. 9. 13.*

So hath *Christ* Elect, and Reprobates, true worshippers & Hypocrites in his visible Church, *Mat. 13. 14.*

So in *Christ* dwelleth the full treasure of both, *Col. 2. 3.*

So by the iustifying of the other, the benefit abounded toward all men, to the iustification of life; so that by his obedience, shall many bee made righteous, *Rom. 5. 18.* that as sin had

*raigned vnto death; so might grace also raigne by  
righteousnesse vnto eternall life, through Iesus Christ  
our Lord.*

*The Disparitie.*

**B**Vt yet the gift is not so, as is the offence:  
for if through the offence of *Adam* many  
bee dead; much more the grace of God, and  
the gift by grace, which is by one man Iesus  
Christ, hath abounded vnto many. Neither  
is the gift so, as that which entred in by one  
that sinned. For the fault came of one offence  
vnto condemnation: but the gift is of many  
offences vnto iustification. For if by the  
offence of one, death raigned through one;  
much more shall they which receiue that a-  
bundance of grace, and gift of that righte-  
ousnesse, raigne in life through one, that is, Ie-  
sus Christ, *Rom. 5. 15, 16, 17.* Likewise the first  
man was of the earth, earthly and naturall;  
but the second man is the Lord from heauen,  
heavenly and spirituall, *1 Cor. 15. 47.* and as  
is the earthly, such are they that are earthly,  
and as is the heavenly, such are they that are  
heavenly, *verse 48.* Also the first man *Adam*  
was

was made a liuing soule, but the last *Adam* was made a quickning Spirit, 1 Cor. 15. 45.

3. *Abel*, Gen. 4.

1. **A**BEL, or *Habel*, mourning or vanity.

2. *Abel* offered an acceptable sacrifice vnto the Lord, Heb.

11. Gen. 4. 4.

3. *Abel* was a Shepherd, Gen. 4. 2.

4. *Abel* was slaine by his brother *Cain* in the field innocently, after he had spoken to him, Gen. 4. 8.

5. After *Abels* death till *Seth* and *Enosh*, true worship and Religion by *Cains* seed was long time suppressed, Gen. 4. 26.

*Such was the life of Christ, a mourning for our vanity and wickednes,* Mat. 26. Mat. 8.

*So did Christ upon the Altar of the Crosse,* Rom. 3. 25. *when he offered up himselfe,* Heb. 7. 27.

*So Christ is the true Shepherd of our soules,* 1 Pet. 2. 15.

*So was Christ by his brethren according to the flesh (the Iewes) without the Citie; after they had falsely accused him,* Luke 23.

*So after Christs death, was Christianitie under the Heathen Emperours long persecuted,* Reuel. 12 Euseb.

6. And as after the restauration of True worship, corruption of life crept in, and brought the deluge vpon the Primitiue world, *Gen. 6.*

So after the truth was by Lawes established vnder Christian Emperours, (open persecution ceasing) secretly & slyly corruption of life and doctrine crept in, and brought a deluge of miseries and darknesse vpon the visible Church, *Centuriæ Ecclesiæ.*

*The Disparitie.*

**A**BELs sacrifice was onely for himselfe: but that of Christs, for the sins of the world. *Abel* was priuily murthered: but **CHRIST** publicly suffered. *Abels* blood cryed to the Lord for reuenge and wrath: but the blood of sprinkling shed by Christ, speaketh better things then that of *Abel*, *Heb. 12. 24.*

4. *Enoch*, *Gen. 5. 21.*

**I. ENOCH**, dedicate.

So was Christ dedicate and decreed to be that Saviour of mankind, *Isai.*

25. 9.

2. *Enoch*

2. *Enoch* walked with God, *Gen. 5. 22.*

3. *Enoch* pleased God, and was beloued of him, *Wisd. 4. 10.*

4. *Enoch* was matchlesse in his age, so that none was like him, *Eccclus. 49. 14.*

5. In order of Historie, take those that dyed first, hee is reported, and brought in as one that saw not death, but was translated, *Gen. 5. 24.*

So did Christ in all perfection of sanctimonie and righteousness, *Isa. 53. 7.*

So did Christ his Father, and is declared to bee his welbeloued, in whom he was well pleased, *Mat. 3. 17.*

So was Christ through all ages, and euer shall bee peerelesse, none daring to compare with him, *Iohn 3. 35.*

To yeeld that comfort to the Church, and type Christ therein, who should make death to bee swallowed up in victory, and immortalitie, & to assure vs also of the Resurrection, *Col. 1. 18. Rom. 4. 25.*

*The Disparitie.*

**E***noch's* righteousness did not auaille others, but that of our Sauours doth auaille vs, and becommeth others. His translation likewise was comfortatiue, and typicall : but the

the Resurrection of Christ to vs, is operative and effectuell.

Note also, that *Enochs* translation before the Law, and *Eliahs* vnder the Law, are types and pledges (as it were) of that last translation of them vnder the Gospell, that shall bee found aliue at the Lords second comming.

*Noah*, Gen. 5 32.

1. **N***Noah*, ceasing or rest.

*So Christ hath caused Gods wrath to cease, and giueth rest thereby to the troubled conscience, Mat. 3.*

2. *Noah* liued in a most corrupt time, and generall defecti- on both in doctrine and manners, *Genes. 6. 5.*

*So did Christ Iesus vpon earth in a like age, as appeares, Mat. 5. 6, 7. Chap.*

3. *Noah* was acquainted with the Lords decree, *Genes. 6. 13.*

*So was Christ fully with the will of his Father, Ioh. 1.*

4. *Noah*

4. *Noah* was a Preacher of Righteousnesse to the wicked world, 1 *Pet.* 3.

5. *Noah* by his obedience saued al that entred within his Arke, *Gen.* 6. 23.

6. *Noahs* Arke was tossed vpon the waters.

7. In *Noahs* Arke were cleane, and vn-cleane also, were *Sem*, and *Iapheth*, ver. 7. 8.

8. *Noah* onely (as principall efficient) did build his Arke, verse 14.

9. *Noah* was long in building thereof, verse 3.

So was *Christ* the same, exhorting them to repent: for the Kingdome of God was at hand, *Luke* 2. 32. *Isay* 60. 1.

So doth *Christ* al those, that by a true Faith doe enter into his Church, 1 *Tim.* 1. 15.

So is the Church of *Christ* in this world, by diuers temptations and persecutions, *Ioh.* 16.

So in *Christis* visible Church are Hypocrites and true Beleeners; Iewes also & Gentiles, *Ephes.* 3. *Mat.* 13.

So doth *Christ* edifie, and build up his Church, 1 *Cor.* 3.

So hath *Christ* beene from the beginning of the world hitherto, & shall be to the worlds end, *Eph.* 4. in building of his Church.

10. *Noah*

10. *Noah* hauing built his Arke, the flood did come, which destroyed the first world, *verse 21.*

11. *Noah* made his Arke of many Trees, closely seamed together, strong, fresh, and dressed, *verse 14.*

12. *Noah* had sundry roomes in his Arke, *Ibid.*

13. *Noah* pitched his Arke within and without against the waters.

14. *Noah* made one doore onely to his Arke, *verse 16.*

*So the number of Christs Church beeing accomplished, the fire shall come to destroy the second world.*

*So hath Christ cōacted his Church of many members, united by the band of the Spirit, strengthened with Grace, freed from the domining corruption of sinne, and sanctified by the Holy Ghost, Gal. 3. 7.*

*So Christ hath sundry functions in his Church, 1 Cor. 12.*

*So hath Christ fortified his Church sufficiently against all temptations, Ioh. 15.*

*So hath Christ appointed one onely entry to his Church, Ioh. 10. 7.*

15. *Noahs*



15. *Noahs* Arke had little outward light, *Ibid.*

16. *Noah* abode in the Arke all the time of the tossing thereof.

17. *Noah* saued few in his Arke, in respect of the world.

18. The *Wrights* that built the Arke, notwithstanding perished.

19. All sorts of creatures *Noah* receiued into the Arke.

20. In the dayes of *Noah*, defection from true Religion, oppression, sensualitie, and securitie, after 1656. yeeres, brought on the world.

*So neither is the light of Christs Church, worldly carnall wisdom, Ro. 8. 7*

*So doth Christ remaine in the midst of his Church, beeing with them to the worlds end, in all tentations and afflictions thereof, Ioh. 14. 18.*

*So the number that are to bee saued in Christs Church, is but a handfull likewise, Mat. 22. 14.*

*So many Preachers in the Church may likewise be damned, Mat. 7. 22.*

*So all sorts of persons and Nations, Christ accepteth into his Church, Ephes. 2. 18.*

*So the like times now raining, about the like time, is like to bring on the second Iudgement on the latter world, Mat. 24.*

*first destruction on the*  
21. Those

21. Those that were  
saued, was by being  
within the Arke, in  
the waters.

22. *Noahs* tossings  
vpon the waters be-  
ing ended, he sent out  
the Doue, *Gen. 8. 12.*

23. *Noah* offered a  
Sacrifice vnto the  
L O R D, wherein hee  
smelled a sauour of  
rest, *verse 21.*

24. With *Noah*  
G O D made a Coue-  
nant to his posteritie,  
and confirmed it with  
a signe, *Gen. 9. 9.*

25. The couer of  
the Arke being taken  
off, and *Noahs* Fam-  
ily going out of the  
same (after the De-

*Figuring that those that  
are redeemed, must enter  
into the Church by Bap-  
tisme, 1 Pet. 3. 20.*

*So Christs sufferings  
being finished, hee sent out  
his Spirit into the world,  
to comfort and leade his  
owne, Ioh. 14.*

*So hath Christ vnto his  
Father, whereby his wrath  
is fully appeased, Rom.  
3. 25.*

*So in Christ with the  
Church hath the L O R D  
made a new Couenant of  
mercy, and ratified it with  
Sacraments, Mat. 3. 17.*

*So the time of the true  
Churches lurking bee-  
ing ended, & the hid marked  
ones bursting forth, after  
the Deluge of darknesse,  
dried vp to a good mea-*

*luge*

luge dried vp) increased and multiplied wonderfully, *Genes.*  
10.

*sure, the Church shall become more and more visible, and increase, to the abridging of Antichrists power dayly, Reu. 19.*

*The Disparitie.*

**N**oah preached, but conuerted none of the first world: but not so Christ, by whose voice many were turned, and dayly by the efficacie thereof are brought into his Church. *Noahs* Arke likewise putrified and perished at last; but neuer shall the Church of Christ so perish or decay. The tossing of the waters did weare and make the Arke worse; but tryals and afflictions doe better euer the Church, *Psal. 119.*

6. *Abraham, Gen. 12.*

1. **A** *Bram*, and *Abraham*, a high father, and a father of a multiude.

*So is Christ a high and heavenly Father of the multitude of his faithfull,*  
*Esay 6.9.*

2. *Abrahams*

2. *Abraham* went out of his native countrey and fathers house at Gods command, *Gen. 12. 4.*

3. To *Abraham* and his seede GOD promised *Canaan*, *ver. 7.*

4. *Abraham* deliuered *Lot* and many captiues by a great victorie, *Gen. 14. 61.*

5. *Abraham* and his Family behooued to be circumcised, *Gen. 17. 23.*

6. *Abraham* was King, Priest and Prophet in his owne Family.

7. The Lord reuealed to *Abraham* the purpose of his will, *Gen. 18. 17.*

So *Christ*, according to the Decree of the Father, left the heauens, and tooke painfull iourneys on earth, to worke mans Redemption, *Luke 2. 31.*

So to *Christ* his spirituall seede hath hee granted Heauen, *Tit. 2. 11.*

So *Christ* hath deliuered his chosen from sinne, Satan, and damnation, and freed them wonderfully, *Luk. 1. 71. Ioh. 16. 33.*

So *Christ* his Church behooueth to be sanctified, *Esay 4. 3.*

So is *Christ Iesus* in his Church the same, *Heb. 9. 13. Ioh. 8. 26. Zach. 14. 9.*

So hath hee the same in all things perfectly vnto his Sonne *Iesus*, *Iohn 1.*

8. *Abraham*

8. *Abraham* interceded for the righteous in Sodom, *Gen. 18. 25.* and for the wicked for their sake.

9. *Abraham* was obedient in all things to God, euen to the offering vp of him, who was his owne flesh and bloud, vpon Mount *Moriah*, *Gen. 22.*

10. *Abraham* put *Hagar* and *Ismael* out of his house, *Gen. 21. 14.*

11. God deliuered *Lot* for *Abrahams* sake, with his Family, from the fire of Sodom, *Gen. 19.*

So *Christ* a Mediator continually for the godly in the world, *Heb. 8. 6.* *Ioh. 17. 9.* as hee spares also euen the wicked for their sake, and prayed for them that crucified him.

So was *Christ* euen vnto death, and immolation of himselfe vnto the Father vpon Mount *Golgotha*, *Phil. 2. 8.*

So shall *Christ* expell out of the number of his Church all bastard Hypocrites, despisers and mockers of the godly, *Mat. 21.*

So hath the Lord the godly for *Christs* sake, from the condemnation of the wicked, *1 Ioh. 2.*

12. *Abraham*, called the Heyre of the world, *Rom.4.13.* and Father of the Faithfull.

*So is Christ Iesus the same most properly and truly, Psal.2. Heb.1.*

13. To *Abraham* it was said; In thy seed shall all the Nations of the earth bee blessed, *Gen.12.3.*

*Which onely in Christ Iesus is fully accomplished, Luke 2.30. Gal.3.*

### *The Disparitie.*

**F**ROM obscurenesse of estate in *Vr* of the *Caldees*, to an honourable and eminent estate in *Canaan*, *Abraham* was brought: but from a glorious estate in highest Maiestie, to a base condition in ignominie, was our Saviour brought for vs: *Abrahams* wife was bidden: but not so is the Church of Christ, which must bee fruitfull in good workes. Shee was taken from *Abraham*: but none can take the Sheepe of Christ out of his hand, which are his Spouse.

7. Circumcision typing Baptisme, our Sanctification, and Christs blood which is our inward washing, Gen. 17.

1. Circumcision was the signe of Gods Couenant to Israel, Gen. 17. 11.

2. It was Abraham and his household that was comprehended in the one, verse 13.

3. Not onely was Isaac, but Ismael also circumcised; the borne and the bought; the children, and the hirelings, *ibid.*

4. Whosoever was not circumcised, hauing the Couenant in his flesh, was cut off from Israel, verse 14.

So Baptisme is the same to the Church, euen a signe and seale of the Couenant of mercy, 1 Pet. 3. 21.

So is it Christ Iesus his Church that is comprehended in the other. *Ibid.*

So, not onely are the godly baptized outwardly in the visible Church, but the wicked also: not onely the redeemed number, but the natural sort, the true children, and those that are but hirelings, Rom. 3. 22.

So, whosoever contemnes Baptisme, yea, is not in the Spirit renewed, is not a true member of the Church of God, Mat. 28. 19, 20.

5. There was a circumcision of the flesh which auailed not, being alone; and there was a circumcision of the heart which made the true Israelite, *Rom. 2.28.*

6. In circumcision there was a cutting away of the fore-skin by blood.

7. It was painfull to flesh and blood.

8. Infants were circumcised, *verse 10.*

So there is an outward Baptisme by elementarie water, which of the body and beeing alone auailes not, & there is an inward Baptisme of the soule or Spirit, which makes the true Christian, *Mar. 16. 16.1.8. Rom. 4.1.*

Signifying that euens so it is by the blood of Christ, that our sinnes are taken away, and by the Spirit of sanctification that we are renued, mortifying sinne, and quickning grace in vs, *Ephes. 5.26.*

So is mortification and abandoning of fleshly concupiscence to the carnall man at first, *Ioh. 3.*

So also are they to bee baptized, *Mark. 10.14. Rom. 3.3.*

8. Isaac,



8. *Isaac*, Gen. 21.

1. *Isaac*, or *Iitschac*,  
laughter or re-  
ioysing.

So is Christ true mat-  
ter of ioyfull laughter and  
reioysing to all the faith-  
full, *Isai. 61. 10.*

2. *Isaac*, the Sonne  
of the Father of the  
faithfull, *Gen. 17. 19.*

So is Christ the onely na-  
turall Sonne of GOD, on  
whom all the faithfull call  
*Abba Father*, *Mat. 3. 17.*  
*Rom. 8.*

3. *Isaac* against the  
course of nature borne  
of the dead wombe  
of old *Sarah*, *Gen. 21. 3*

So was Christ borne of  
the inuiolate wombe of a  
chaste Virgin, *Mat. 1. 23.*  
as all those that are his  
likewise, are borne not of  
bloud, nor of the will of  
flesh, nor of man, but of  
God, *Ioh. 1. 13.*

4. *Isaac* the seed of  
Promise made vnto  
*Abraham*, and borne  
in his old age at the  
time appointed, *Gen.*  
*18. 14.*

So is Christ the same  
most properly, in whom all  
the Nations of the earth  
are blessed: Borne in the  
fulnesse of time decreed.

5. An Angell announceth the Birth of the one in *Sarabs* hearing, who thinks it impossible, *Gen. 18. 12.*

6. *Isaac* was circumcised the eighth day, and in his infancie persecuted by *Ismael*, *Gal. 4. 29.*

7. *Isaac* willingly yeeldeth himselfe to be a burnt-offering to the Lord, *Gen. 22.*

8. *Isaac* carried the wood whereon hee was bound, to *Moriah*, verse 6.

9. Thus *Isaac* was obedient to his Father euen vnto death.

10. *Isaac* came the third day to the place of Immolation, *ver. 4.*

So an Angell doth our Saniours Birth in *Maries*, who likewise saith, *How shall this be? Luk. 1. 34.*

So likewise was *Christ*, *Luke 2.* and immediately thereafter persecuted by *Herod*, *Mat. 2.*

Euen so did *Christ*, in laying downe his life for satisfying his Fathers iustice, *Ioh. 16. 28.*

So did *Christ* the Crosse whereon he was nayled, to *Golgotha*, *Ioh. 19.*

Euen so was *Christ* that most truely, *Phil. 2. 8.*

So did *Christ* to his suffering in the 33. yeere of his age; or thereby consisting of three tens, and three

three unites: as also neither in the time of the Law of Nature, nor in the written Law: but in the time of Grace, even that perfect fulnesse of time decreed.

11. Isaac onely got the Heritage to him and his: & Ismael with others the moucables, Gen.25.5,6.

So hath Christ the heavenly inheritance onely prepared for his Chosen: the wickeds portion being worldly things, Psal.4.7. Ioh. 17.

12. Isaac had Esau and Iacob, who struggled in the wombe of Rebecca, Gen.25.22.

So Christ hath Elect and Reprobates in his visible Church, who disagree in manners, Mat.22.

13. Isaacs Wife was taken of one kindred with himselfe, Gen.24.4.

So is Christs Church of that same flesh and nature which he did assume, Mat 1.23.

14. Isaacs Wife was faire, Gen.26.7.

So is Christs Church beautifull within, Reu.21

15. Shee was woeed by his fathers seruant & brought vnto him, Gen.24.

So is the Church by the true Pastors, and brought vnto Christ, dispensatione Verbi, Cant.1.7.

16. Shee forsaketh all, & vailed, commeth to her Husband, adorned with his Jewels that were giuen vnto her, *Gen. 24. 65.*

17. *Isaac* meeteth his Wife, comming to him, *Gen. 24. 63.*

18. Her name was *Rebekah*, which is fed, *verse 64.*

19. *Isaac* brought her into the Tent of his Mother, and was comforted after her death, *verse 67.*

20. *Isaac* was offered, and yet dyed not: for hee was receiued from death after a sort, *Heb. 11. 19.*

*So must the Church forsake all, in preferment of affection; and in humilitie deckt with his graces, must come vnto Christ, Cant. 3.*

*So doth Christ his Church, with preuenting grace and acceptation, Ephes. 2.*

*So is Christ his Church with that heauenly foode and comfort of his Word, Cant. 2. 5.*

*So Christ hath brought the Church of the Gentiles in the place of the Iewes, of whom hee was borne, and doth reioyce concerning their ingrafting, Isaiah 22. 6.*

*So Christ, God & Man in one Person was offered, and yet according to his God-Head dyed not: but by vertue thereof in his Man-Hood rose from the dead, Mat. 28. 6.*

21. In the hand of the Father, to the sacrificing, was carried the knife and the fire, Gen. 22. 6.

So to the Crosse & Im-molation of Christ, in the hand of his Father, likewise went sharpe Iustice, and seruent love withall concurring, Mat. 26.

*The Disparitie.*

**I**saac being waxed old, and through the dimnesse of his eyes, not being able to discern or see, was deceiued by *Iacob*, who got so the blessing of his elder brother *Esau*: but our vn-alterable all-seeing *Iesus* can neuer be deceiued, to bestow the blessing vpon one for another, or place the same wrong.

*The Allegorie of the Blessing.*

Gen. 27.

**A**S *Isaac* loued *Esau* the elder; so did Christ the Iewes, whom longing to gather vnder his wings, hee called in the latter time, and craued of them that meat which his soule loued, whereof hee spoke when hee said; My meat is to doe the will of the Father:

ther: but they went out, hauing not yet returned; and in the meane while the Gentiles (the younger Brother) entred in, not daring to doe so by their owne presumption: but perswaded by the promises of Grace, hauing the sauourie meat of the merit of their Sauours death to offer, which they found not without in the world, but prepared within in the Church, and so cloathed with the garments of the elder, which is adoption, and right to the promises; their neck & hands couered with the skin of the Kid, which is the remembrance of their sinnes that killed their Sauour, or which is his perfect righteousness, they smelled sweetly before their Father, through free acceptance, and obtained the fruitfulnessse of grace, with the assurance of the remission of their sinnes, wherein the blessing consists.

9. *Melchisedech, Gen. 14.*

1. **M**elchisedech, a King of righteousness. *So is Christ that truly,*  
*Reu. 15. Heb. 7. 2.*

2. Also

2. Also King of Sa-  
lem, or Peace.

3. He was the Priest  
of the most High  
God, Gen. 14. 18.

4 He was without  
Father or Mother  
( viz. mentioned )  
Heb. 7.

5. He was without  
Kindred, Ibid.

6. Hee was of ano-  
ther order then Aa-  
ron.

of the Priesthood of Leui,  
of the change of the Law, 12.

7. Hee continueth  
Priest for euer, and  
hath neither begin-  
ning of dayes, nor  
end of life ( to wit,  
mentioned ) Heb. 7. 3.

So is Christ Iesus our  
Prince of Peace, Esa. 9. 6.  
Heb. 7. 2.

So likewise is Christ,  
made not after the carnall  
commandement: but after  
the power of endlesse life,  
Heb. 7. 16.

So Christ as God, is  
ἀμήτωρ, Motherless, and  
as man ἀνάτωρ without a  
Father.

So likewise Christ ac-  
cording to his Deity.

So also Christ ( and of  
the same order with Mel-  
chisedech ) Heb. 7. 16.  
to shew the imperfection,

verse 11. and the necessity

12.

So doth Christ continue  
our High-Priest for euer,  
whose Priest-hood cannot  
passe from one to another;  
and therefore is able per-  
fectly to save them, that  
come to God by him, seeing  
hee

hee euer liueth to make intercession for them, Heo. 7. 24. 25. and whose Priest-hood is confirmed by an oath, Psal. 110. to shew that by so much is Iesus made a surety of a better Testament, Heb. 7. 21. 22.

8. He receiued tithe of all from Abraham, and blessed him, in whose loynes Leui was, Gen. 14. 20.

*To shew thereby, that as therein bee was greater then Abraham, Heb. 7. 7. so the excellency & greatness of our High Priest Iesus, aboue Leui or the Priest-hood of the Law, (being of one order, as is said, with Melchisedech) by bringing in a better hope, whereby we draw neere to God, and being himselfe vndefiled, separate from sinners, and made higher then the heauens, Heb. 7. 19, 26.*

9. Hee gaue Bread and Wine to refresh Abraham, and his company, after the battell, and not that he offered vp the same as any sacrifice, Gen. 14. 18.

*So Christ doth giue his body and bloud for the refreshment of the faithfull receiuers, which once already himselfe offered up as an all-sufficient sacrifice vpon the Crosse, neuer againe to bee repeated, Heb. 7. 27.*

10. Melchisedech was greater then Abraham: and conse-

*So Christ is greater and more excellent then the Church or his mystical quently,*



quently, then all *Israel* which then was in his loynes, *Heb. 7. 7.*

body, hee being the Head thereof, *Zach. 14. 9.*

11. *Melchisedech* was but one of his order onely before or vnder the Law.

So is *Christ* that one onely Priest of his order vnder the Gospell, to offer vp propitiatorie sacrifice vnto the Father, needing no successors therein, seeing he is immortall, and is consecrated for evermore, *Heb. 7. 14. 28.*

*The Disparitie.*

**M***elchisedech* was man onely, and consequently sinfull: but our High-Priest is God and Man, sinlesse, and therefore needed not to offer for himselfe. Againe, *Melchisedechs* Priest-hood was not confirmed with an oath vnto him, as was *Christs*, as is said, and the reason giuen. *Melchisedech* also had *Christ* succeeding to him in the same order: but *Christ* shall haue none vnto, or after him: hee gaue bodily refreshment onely to  
*Abra-*

*Abraham* and his Family : but *Christ* giues both corporall and spirituall to his Elect.

10. *Iacob*, Gen. 26.

1. *Iacob*, a supplanter.

2. Also hee was called *Israel*, a Prince of God, or preuailing with God, Gen. 32.

3. He purchast the birth-right by red Pottage, and obtained the blessing by presenting vp sauourie Venison vnto his father, cloathed in Esaus garment, Gen. 25, 30, & 27. 28.

4. He was a plaine man, and abode in Tents, Gen. 25. 27.

So is *Christ* of Death, Sinne, and Satan, &c. Col. 2. 15. Luk. 1. 71.

So is *Christ* that heauenly Prince, preuailing at his Fathers hands by his intercession for all good things to his owne, Heb. 8. 6.

So hath *Christ* purchast heauens inheritance to vs by his red blond; and obtained the blessing by offering up the sauoury merit of his obedience, in the borrowed garment of our nature, Rom. 3. 24.

So was *Christ* plaine, meeke and mercifull, frequenting the company of men, and sinners, Mat. 9. 11. & 12. 18, 19.

5. *Iacob*

5. *Jacob* was hated and persecuted by *Eſau*, *Gen. 27. 41.*

6. He leaues his fathers house, and goeth to ſerue in *Haran*, *Ge. 28. 10.*

7. In his perſecution by *Eſau*, by the way hee ſeeth the Angels of God aſcending, and deſcending vnto him, *verſe 12.*

8. *Jacob* was a Shepheard, *Gen. 29.*

9. *Jacob* ſerued long for his Wiues *Rabel* and *Leab*, *Ibid.*

10. *Jacob* being afraid of death by *Eſau*, went alone all night to pray, *Gen. 32.*

So was *Chriſt* by *Satan*, and the Scribes and Pharifees, albeit they were his brethren according to the fleſh.

So *Chriſt* left the glorious heauens, and came in the ſhape of a ſervant vnto the earth, *2 Cor. 8.*

So after *Chriſts* temptation in the Wilderneſſe by *Satan*, the Angels came and miniſtered to him, *Mat. 4.*

So is *Chriſt* the Shepheard of our ſoules, *1 Pet. 2.*

So did *Chriſt* beare the ſhape of a ſervant 33. yerres and more, to redeeme vnto himſelf a Church of Iewes and Gentiles, *Eſay 42.*

So *Chriſt* fearing death and wrath, went aſide in *Gethſemane* to doe ſe, *Mat. 26.*

11. Hee

11. Hee wrestled long, and at last was comforted, *ver. 28.*

12. *Jacob* purged his Family in the way, *Gen. 35.*

13. *Jacob* was the Father of all the *Israel* in the flesh.

14. *Jacob* was obedient vnto his Parents in all things, *Gen. 28.*

15. *Jacob* erected an Altar in *Bethel*, which by interpretation, is, *The house of God*, *Gen. 35. 1.*

16. *Jacobs* dayes were but few and euill vpon earth,

17. *Jacobs* flock was spotted or particoloured, *Gen. 30. 32.*

*So did Christ in an Agony, & at last was heard in that which hee feared, Heb. 5.*

*So doth CHRIST his Church in the world, 1 Cor. 1. 30.*

*So Christ is the Father of all the Israel in the Spirit, Isai. 9. 6.*

*So was Christ both to his heavenly Father, and to his earthly Parents, Luke 3.*

*So hath Christ established the true worship of his Father into his holy Church, Esay 60. 1.*

*So was the estate of Christ on earth afflicted, and so shall bee the estate of the Church vnto the worlds end, Ioh. 16. 33.*

*So haue the godly heere their owne spots, and are in part but sanctified, 1 Ioh. 3.*

*The*

*The Disparitie.*

**I**acobs Father loued his elder Sonne better then him : but not so did the Father loue any equally to his Son, euen his onely wel-beloued Christ Iesus. *Iacob* attained to the birth-right and blessing for himselfe, and that through subtiltie: But Christ Iesus hath purchased that heavenly and blessed inheritance for vs onely, and that by paying therefore dearely. *Iacob* and *Esau* were at once both borne of the wombe of *Rebecca*: but Christ Iesus alone onely was borne of the wombe of the inuiolable chaste Virgin *Mary*, without an associate, either in his matchlesse birth, or eternity of age.

11. *Iacobs* Ladder, Gen. 28.

i. **I**ACOB'S Ladder, which hee saw in a Vision, stood vpon the earth, but the top reached to Heauen:

So Christ, albeit he was humbled in shape of sinfull flesh, touching the earth as it were, yet hee was the most High God, reaching so to heauen, and reconciling

D

and

and so it ioyned as  
it were heauen and  
earth together, Gen.  
28.12.

2. The Angels went  
vp and downe by it.

*ling, as the two natures in  
himselſe by perſonall Vni-  
on: ſo God and vs together  
by his death and mediati-  
on, Rom. 5.10.*

*So by Chriſt Ieſus they  
are become miniſtring ſpi-  
rits, comming and retur-  
ning for the good and protection of the godly, Heb. 1.  
as alſo by him our prayers aſcend, and Gods bleſſings  
deſcend.*

3. No aſcending  
vp to heauen, but by  
the Ladder.

4. *Iacob* in his Pil-  
grimage ſaw the Lad-  
der onely in a Viſion.

5. The Lord ſtood  
aboue it, and made  
his promiſe of *Canaan*  
to *Iacob*, ver. 13.

6. In the place  
which was the Houſe  
of God, and gate of  
Heauen, was the Lad-  
der ſcene, verſe 19.

*So no attaining to that  
inheritance, but by Ieſus  
Chriſt alone, Ioh. 10.7.*

*So wee ſee Chriſt heere  
in our pilgrimage but in a  
glaffe, as it were, darkely  
and in part, 1 Cor. 13.*

*So in Chriſt, and through  
him, are the Lords promi-  
ſes of heauen, made and  
ratified to vs, Ioh. 2.1.*

*So in Chriſts Church  
(which is the ſoſeſaid  
truelly) through Faiſh can  
wee onely get a ſpiritual  
ſight of Chriſt.*

7. At the foote of this Ladder, *Iacob* did repose and sleepe.

*Shadowing the rest and peace of conscience, which the godly haue vnder the shadow of Christs intercession.*

*The Disparitie.*

**I**T was a Ladder whereon to climbe, but not giuing strength to that effect: but Christ Iesus, that blessed Ladder, is both. That Ladder at *Iacobs* awaking vanished; and begat feare by the Vision thereof: but Christ Iesus, at our awaking in the Resurrection, shall more cleerely appeare, whose fight by faith heere expels feare, and begets confident ioy, and whose cleerer fight then shall beget farre greater.

12. *Ioseph*, Gen. 37.

1. *Ioseph*, increasing  
or perfect.

*So Christ increased in his humane body in strength, and in fauour with God*

*and Man, and still now increases in his mysticall body also, and onely he on earth was perfect.*

2. *Ioseph* was best beloued of his Father, *Gen. 37.3.*

3. *Ioseph* was the first-borne of beloued *Rabel*, *Gen. 30.24.*

4. He was hated of his brethren, the more for his heauenly reuelations and words, that hee should be exalted aboue them, *Gen. 37.4.*

5. All the sheaues of the field, with Sun, Moone and Starres worshipped *Ioseph*, *ver. 7.*

6. *Ioseph* is sent by his Father to visit his Brethren in the *Wildernesse*, *verse 13.*

*So was Christ declared to be that welbeloued Son, in whom the Father is well pleased, Mat. 3.17.*

*So was Christ the first-borne of the freely beloued Mary, Luke 1.28.*

*So was Christ of the Iewes, and the more, because hee called himselfe the Sonne of God, Iohn 5.18. Mat. 27.*

*So at the Name of Iesus, all things in Heauen and earth shall bow the knee, and him both heauen and earth must adore, Ephes. 1.20. 1 Cor. 15. Phil. 2.10.*

*So was Christ sent to visit mankind in the world, who were straying in sinne, Mat. 9.15.*



7. Humbly walking on foote, and alone vnder-going this message willingly, with great trauell, hee ceases not till he haue found them in *Dathan*, which is, *Dfection*, ver. 17.

8. Yer *Ioseph* comes neere, his Brethren conspire against him, and called him a dreamer, verse 19.

9. *Ioseph* is stript naked, and cast into a pit, and sold for 20. pieces of siluer to the *Idumeans* by his owne brethren, verse 24.

So Christ Iesus, in the shape of a seruant willingly alone undertaking the office of a Saniour. seeketh out his Brethren the lost sheepe of the Iewes and Gentiles, and findes them both in defection of life and doctrine, 1 Ioh. 4. 10. Mat. 5. Rom. 2.

So Christ was scarce borne, when Herod conspired for his life, and scarce entred in his function, when the Scribes and Pharises laid snares for him, and called him a seducer, Ioh. 8.

So was Christ stript of his garments, and cast into the pit of death and the graue, after hee had beene sold for thirty pieces of siluer to the Scribes and Pharises by one of his own Disciples, Mat. 26.

10. *Ioseph* was carried downe to *Egypt*, in his child-hood, *verse 28.*

*So was Christ Iesus in his infancie, Mat. 2.*

11. *Ioseph* was tempted to carnall whoredome in solitarinesse, and ouercame, *Gen. 39.*

*So was Christ vnto Spirituall in the wilderness, when Satan said, Fall downe and worship mee, and ouercame likewise, Mat. 4.*

12. *Ioseph* was a beautifull personage, *verse 6.*

*So was Christ both inwardly and outwardly.*

13. Hee was falsely accused, condemned, and put in prison, where *Pharaohs* Baker and Butler were also put, *verse 20.*

*So was Christ accused falsely, condemned vniustly, and crucified cruelly betweentwo Malefactors, and put in the prison of the graue, where godly and wicked remaine, till they come out to diuers Iudgements, Mat. 27.*

14. Hee was made *Gouernour* ouer the Prison, *verse 21.*

*So is Christ Lord and victor ouer death and the graue, Hof. 13.*

15. He

15. Hee comforted the Butler in the Prison, assuring him of life and preferment, *Gen. 40. 13.*

16. *Ioseph* beeing brought out of the Prison, was exalted next vnto *Pharaoh* the King, *Gen. 41. 40.*

17. *Ioseph* was declared to be one, like to whom none was in vnderstanding and wisdom, in whom Gods Spirit was so, *verse 38.*

18. *Ioseph* is set ouer the whole Land, and ouer the Kings house, *verse 40.*

*So did CHRIST the Thiefe vpon the Crosse bound with him: assuring him, that that night hee should be with him in Paradise, Luke 23.*

*So Christ hauing risen from the grane, was exalted next vnto the Father, Psal. 110.*

*So was Christ matchlesse in wisdom, to whom GOD measured not his Spirit, Mar. 4.*

*So is Christ Lord of the whole earth: but chiefly of his Church, Zach. 14. 9.*

19. *Iosephs* name is called *Zaphnapaneab*, that is, the expounder of secrets, and in the Egyptian tongue, a Sauer of the world, *verse 45.*

20. *Ioseph* was richly attired in his preferment, *verse 42.*

21. A fore-runner cryed to the people to kneele downe before *Ioseph*, *ver. 43.*

22. A Virgin was giuen in Wife vnto *Ioseph* by the King, *verse 45.*

23. *Ioseph* was thirtie yeetes old, when hee was preferred by *Pharaoh* to his Office, *verse 46.*

*So is Christ this truly, the manifestor of heauenly mysteries, who hath the Key of Dauid, and the blessed Sauiour of mankinde, 1 Cor. 10. 30.*

*So is Christ, in that highest exaltation of his, with glory aboue all things, Ioh. 3. 35.*

*So the Baptist cryed to prepare the way before Iesus, Mar. 1.*

*So are the godly giuen to Iesus by his Father, to be his Church, Col. 1. 18.*

*So was Christ of that same age, when hee entred to his Calling, Mat. 3.*

24. *Pha-*

24. Pharaoh then directed his people to Ioseph, ver. 55.

25. Ioseph with Pharaohs garner feedeth all Egypt, and other Nations, verse 57.

26. Iosephs Prethren at last come for foode, and reuerence him, Gen. 42.

27. He knowes his brethren first, before they knew him, ver. 8.

28. He spoke vnto them long by midmen, before cleerely hee reuealed himselfe vnto them, verse 23.

So did the Father the godly to Christ, saying, Heare him, Mat. 3. 17.

So with the Word of GOD, penned by his Spirits inspiration, Christ feedeth Iew and Gentile, Ioh. 6.

So shall the Iewes at last, (albeit long lingring) come to the profession of Christ, and adore him, Zach. 12. 10.

So doth Christ loue vs first, and find vs out, before we can loue, know, or finde him, 1 Ioh 4. 19.

So doth he speake to vs by the ministerie of the Gospel here, before he manifest himself cleerely vnto our soules in glory hereafter, & manifested himselfe by obscure Prophecies, before hee uttered himselfe by his own liuely voice, Heb. 1.

29. Vntill

29. Vntill *Ioseph* told them, that hee was their Brother, they did not know him, *verse* 8.

30. At first he was strange and rough vnto them, to make them remember their fault: but in the meane while hee gaue them foode without money, and afterwards comforted them, *ver.* 7.

31. *Ioseph* accepteth of their small gifts, albeit hee had no neede of them, *Gen.* 43. 15.

32. They are washed in his house, and set at his Table, *verse* 33.

*So vntill Christ discouer himselfe vnto our soules, we cannot discern him, Ioh. 1.*

*So at the first doth Christ by touch of conscience, without feeling of assurance of mercy at an instant, humble vs: but in the meane time he in loue giues vs secret grace freely, that wee despaire not, til we get the feeling of solid comfort, 2 Cor. 1. 3.*

*So doth our Saniour of our Spirituall and charitable offerings, Phil. 4. 18.*

*So are the true brethren of Christ made cleane by the water of the Spirit, and fed at his Table, Ephes. 5. 26.*

33. No

33. No acceptation without *Benjamin*, *Gen. 42. 34.* that was borne with sorrow.

34. Hee first manifesteth himselfe vnto his Brethren, before to the Egyptians, that he was *Ioseph*, *Ge 55. 3*

35. It was not his Brethrens malice so much, as *G O D* that sent him to Egypt, to saue the Family of *Israel* aliue by a great deliuerance, *verse 5.*

36. *Ioseph* recommends concord and loue to his Brethren in the way, seeing hee forgaue them: and giues them victuals and Chariots for the iourney, *verse 24.*

*So no acceptation before God of vs, but by Faith and Repentance, Ephes. 2. 8.*

*So Christ reuealed himselfe first vnto the Iewes, that he was the Messiah, before hee turned to the Gentiles, Mat. 10. 3.*

*So neither was it the malice of the Iewes that crucified Christ, so much as the Lords Decree, that it should be so, for the saluation of his Church, Rom. 3. 25.*

*So doth Christ recommend loue amongst his members: and seeing he hath pardoned vs, that we mutually forgive one another, & hath giuen vs the meanes of his Word and Sacraments, to further vs in the way of our saluation, Ioh. 15.*

37. They

37. They shew by word and by his gifts vnto their Father, that *Ioseph* was aliue, *verse 27.*

38. The words of *Ioseph* reported by his Brethren, were confirmed by the sight of the Chariots vnto *Iacob.*

39. The LORDS promise of protection, the desire to see *Ioseph*, and the hunger in the Land, ioyned all together, moued *Iacob* the more quickly and gladly to remoue, *Gen. 46.*

*Ioseph* went out, and met his Brethren, *Gen. 46. 29.*

*So should wee by our profession, and the graces of the Spirit shining in our liues, that Iesus is lining in vs, 2 Cor. 5. 15.*

*So are the promises of Iesus uttered by his Ministers, ratified and sealed vnto his people by the blessed Sacraments, Mat. 28. 19. which are the chariots of grace to all true Beleeuers.*

*So Gods promise of conuoy by his Angels, the desire to bee with Christ, and the scarcitie of goodnesse heere, mooues the godly more willingly to depart, Phil. 1. 23.*

*So doth Iesus obuiat all those that come vnto him, Luke 15. by his grace heere, and Angels hereafter.*

41. Pha-



41. *Pharaoh* and his Court reioyced at their comming, *Gen.* 47.

42. Hee goeth to *Pharaoh*, and speaketh for them, and instructeth them how to speake before *Pharaoh*, *Gen.* 46.31.

43. He placed them in pleasant *Goshen*, there, while thence they should goe to fruitfull *Canaan* thereafter, *Gen.* 47.11.

44. *Jacobs* Petition concerning *Ioseph*, when they met, was, Now let mee dye in peace, seeing I haue scene thy face, *Gen.* 46.30.

*So doth the Lord and the Angells of Heauen reioyce at the conuersion of sinners, Luke 15.8.*

*So doth Christ intercede for vs at the Fathers hands, and instructeth vs how to pray to him, Mat. 6 Heb. 5. Rom. 8.*

*So Christ places his own in the estate of Grace here, while they bee transplanted into the estate of glory, and of his triumphant Church hereafter, Iohn 17.24.*

*So was old Simeons, concerning Christ: Now let thy seruant depart in Peace, seeing I haue scene the saluation of the Lord, Luke 2.*

45. *Ioseph* brought his two sonnes to bee blessed of his Father, *Gen.48.*

46. *Iacob* willeth that his name bee named on *Iosephs* sonnes, and that they bee accounted as his, *Genes. 48.16.*

47. *Ioseph* buried his Father solemnely, *Gen.50.*

48. While *Ioseph* liued, *Israel* did not so increase.

49. *Israel* was afflicted after *Iosephs* death, while at last the Lord deliuered them.

*So hath Christ brought his Chosen of the Iew and Gentile, a new way to bee blessed of his Father, Heb. 10.20.*

*Euen so hath the Lord adopted vs to be his sonnes through Christ, & willed that his name likewise bee called upon by vs, saying, Abba, Father, Rom.8.*

*So did Christ the shadowish types that went before him perfectly, Iohn 19.30.*

*So while Christ suffered, the Church did not so flourish, Euseb. Hist.*

*So was the Church vnder the ten Persecutions after Christs death, til the Lord at last did settle the same in peace, Euseb.*

*The Disparitie.*

**I**oseph accused his Brethren vnto his Father, and brought him their euill saying, *Gen. 37. 2.* But Chrst Iesus excuseth his brethren, couering their faults, and intercedeth for them.

13. *Moses.*

1. **M**oses, drawne, or taken out.

2. He was meanelly borne, *Exod. 2. 1.*

3. Hee was immediately after his birth persecuted by the cruelty of *Pharaoh*, ver. 3.

4. His Cradle was an Arke dawbed with slime and Pitch.

*So was Christ drawne out of the waters of many afflictions, to be consecrated our Sauiour, and taken out of the race of mankinde, to bee that Blessed Seed, Gen. 2. 15.*

*So was Christ of a pure Virgin, Mat. 1.*

*Euen so was Christ, by the crueltie of Herod, Mat. 2.*

*So was Christs first cradle, an vncleanly crib, Luke 2.*

5. He

5. Hee was wonderfully preſerued by her whoſe ſonne hee was called, *verſe 9.*

*So was Chriſt by Ioseph (being admoniſhed in a dreame) whoſe Sonne hee was reputed, Mat. 2.*

6. He left *Pharaohs* Court, to bee a Deliuerer of his People, & to ſuffer with them, *verſe 15.*

*So did Chriſt the Court of Heauen; to deliuer his Chosen, and both to ſuffer for, and with them, Eſay 53.*

7. He was a Shepherd, and his Wite blacke, but fruitfull, *verſe 21.*

*So is Chriſt the Shepherd of our ſoules, & his Church black, but comely, and fruitfull in godlineſſe, 1 Pet. 2. Cant. 2.*

8. *Moses* was ſent to deliuer *Iſrael* out of *Pharaohs* bondage, *Exod. 3. 10.*

*So is the Meſſiah, that ſent of God, to deliuer his Church from Satan, ſinne and damnation, 1 Cor. 15 57.*

9. Hee was meeke aboue all men: but wrathfull at the creation of the golden Calfe, *Exod. 31.*

*So was Chriſt meekneſſe it ſelfe, but full of zealous anger, at the abuſing of Gods Houſe, Mar. 11.*

10. He

10. He was faith-  
full in all Gods house,  
Heb. 3. 2.

11. At his com-  
ming to deliuer Israel,  
Pharaoh raged and op-  
pressed them the more  
Exod. 5.

12. The Egyptians  
mis-regarded his mes-  
sage, Exod. 7.

13. Israel was bap-  
tized in their deliuey  
from Pharaoh vnto  
Moses, in the Cloud,  
and in the Sea, 1 Cor.

10. 12. 13.  
14. Moses institu-  
ted the Passcower, and

21. So was Christ Iesus:  
but in a more excellent  
manner, as a Son, and not  
as a seruant, Heb. 3. 3.

22. So did Satan and his  
instruments rage the more  
at the comming of Christ  
to redeeme mankinde: and  
still rage the more that  
his kingdome is neere an  
end, 1 Pet. 5. 8.

23. So did the wicked  
scribes Christ's speeches:  
and still as yet the vngodly  
contemne his Word, Mar.  
7. 6.

24. Typing how the Church  
of God in their deliuerie  
from Satan sinne & death  
by Christ Iesus, should be  
baptized vnto him, and by  
him in the Red Sea of his  
precious blood, 1 Cor.

12. 13.  
25. So did Christ the Lords  
Supper, and deliuered hu-  
E deli-

deliuered *Israel* by his  
Rod through the red  
Sea, *Exod. 12.*

15. Hee sweetned  
*Marah* vnto the peo-  
ple, by the Tree hee  
did cast in, *Exodus*  
15.25.

16. While hee  
prayed with his hands  
vp, *Israel* ouercame  
their enemies, and at  
his mediation Gods  
wrath was appeased,  
*Numb. 14. Exod. 17.*

17. The Law was  
given by *Moses*, and  
exhibited by won-  
ders, *Exod. 20.*

18. *Moses* fasted  
forty dayes, before he  
gaue the Law on *Si-  
nai*, *Exod. 19.*

*Church* by his Crosse  
through his blood, *Matth.*  
26. 1 *Ioh. 2.*

So hath *Christ* our af-  
flictions, by the Crosse that  
he did beare, *Heb. 2. 19.*

So by the intercession of  
*Christ*, grace is giuen vs  
to ouercome our spirituall  
enemies, and Gods wrath  
is altogether quenched,  
*Heb. 8. 6.*

So is the Gospel by  
*Christ*, and confirmed by  
miracles, *Ioh. 1.*

So did *Christ* fast so  
long in the wildernesse,  
before hee began to preach  
the Gospel in *Iudea*,  
*Mat. 4.*

19. God

19. God was more cleerely manifested to him, then any other in Israel, *Exod. 33. 11.*

20. Hee was in a sort transfigured in face on *Sinas*, when he shined so before the people, that they could not behold him vnuailed, *Exod. 34. 33.*

21. Many of the people were destroyed with *Korah*, for offending against him, for murmuring and insurrection, *Numb. 16.*

22. Hee dyed willingly vpon Mount *Abarim*, and left *Iosuah* to supply his roome, *Deut. 34. 5.*

So was the Lord more cleerely scene by Christ, then by any creature, *Ioh. 1. 18.*

So was Christ transfigured wholly on Tabor, when his body and garments shined to his Disciples, that they were astonished, and wist not what they said, *Mat. 17.*

So were most of the Iewes by Titus, for trespassing so against our Saviour in crucifying him, *Iosephus History.*

So did Christ vpon Mount Golgotha, and having ascended, sent his Spirit to supply his roome, *Act. 2.*

21. His graue was never found: for hee rose againe, as is apparant by his apparition on *Tabor* with *Elias*, talking with *Christ*, *Deut.* 34. 6. *Mat.* 17.

24. He led *Israel* to *Canaan*, *Deut.* 32.

25. Hee was King, Prophet, and Mediatour of the people.

26. Hee appointed the *Tabernacle*, and service thereof, as the *LORD* commanded him, and according to the patterne, *Exod.* 25. 40.

So likewise did *Christ Iesus* rise the third day, not beeing found of them that sought him in the graue, *Mat.* 28.

So doth *Christ* leade his Church to *Heaven*, *Iohn* 14. 6.

Typing so *Christ Iesus* in all these his Offices, *Heb.* 9. 13.

So hath *Christ* appointed the worship of his Father, in the Ministerie and Government of his Church, according to the Word.

The



The Disparitie.

**M**OSES was most vnwilling to vndergoe that calling of Deliuernance of *Israel*. But Christ most willingly vndertooke the Deliuernance of his Church. *Moses* hands also were wearied in holding vp : therefore fell downe, till *Aaron* and *Hur* stayed them vp ; But the hands of our blessed Mediatour are neuer weary to intercede for his people. *Moses* saw not God face to face : but hee that proceeded out of the bosome of the Father, did see him cleerely, euen Christ, that is the ingrauen Character of the Father. Also *Moses* led the people onely into the sight of *Canaan*, and vnto the borders thereof, but gaue them not possession therein : But our Mediatour and Messiah hath purchased the same vnto his Chosen, and hath gone before to prepare a place for vs in that celestially *Canaan*, that wee may possesse the same peaceably, after the day of our dissolution.

*Of holy times in generall,*

**A**S there were amongst the Iewes in that Leuiticall and Typicall Law of theirs, holy Persons, holy Things, holy Places; so were there holy Times, which were either Dayes, Moones, Seasons or Yeeres, calling to memory speciall benefits, and therewith pointing at more higher mysteries.

1. **D**Ayes, were the Sabbath, which was holy.

*Which did call to minde the benefit of our Creation, for which we should be thankesfull: and did therewith signifie that eternall rest of Gods Chosen, which they should enioy, Reu. 14. 13.*

2. **M**oones: Such was the New Moone, which was holy.

*Which did put in minde the Lords Gubernation of all things, as from whom all alterations and changes doe come: and therefore teacheth vs to rely on his providence, Psalme 13. 1.*

3. **S**easons

3. Seasons: which were three.

1. The Pasſeouer.

*Typing and teaching the benefit of our Redemption, as ſhall be hereafter more fully declared.*

2. The Pentecoſt.

*Remembring vs thereby, to acknowledge the benefit of our Sanctification by the holy Ghoſt.*

3. The Feaſt of Tabernacles, or Tents.

*To make vs mindfull (as well as the Iewes) of our Protection: who are dayly preſerued, as the Iſraelites in Tents were in the Wiſderneſſe.*

4. Yeeres: which was euery ſeuenth yeere: but in ſpeciall that great Iubile after a Sabbath of ſeuen yeeres.

*To remember vs of that full freedome and ioy, in that great Day of the glorying of Gods Saints. So that being Created, Governed, Redeemed, and Preſerued here: by the ſame God we ſhall be Glorified hereafter.*

*The Passeouer, Exod. 12.*

*2 Cor. 5. 7.*

1. **I**T was called the Passeouer; because the destroying Angel passed ouer all their houses, whose doore-posts were stricken with the bloud thereof, and wherein the same was eaten, *Exod. 12. 27.*

2. It was killed, before *Israel* was deliuered, *Exod. 12. 6.*

3. It was killed, before *Moses* Law, or *Aarons* Sacrifices were inioyned.

So is *Christ* called; because Gods wrath passes ouer all them, whose soules are sprinkled with his bloud, and truely by Faith feede vpon him, *1 Cor. 5. 7.*

So *Christ* behoued to suffer, before wee could be redeemed, *Act. 17. 2.*

To shew, that by none of them, but by the true Passeouer, that Lambe of God, killed from the beginning, deliuerance comes to mankind, *Rom. 3 Heb. 9.*

4. It

4. It was killed, and to be killed yeerely the first Moneth of the yeere, *ver. 2.* when the day lengthening, and the Sunne ascending, each thing be- ginneth to reuiue.

5. It was slaine the 14. day, which was the fourth day after the separation therof, *v. 6.* which was then full Moone: shadowing, that the Christ should suffer, when the fulnes of ceremoniall light was in him accomplished, and in his death to make a full period, euer thereafter to decay and vanish.

To shew, that by the true Passecouer not only is our time, and all other things sanctified: but also that wee should in recent remembrance of that benefit of our Redemption, all our dayes and yeeres be thankesfull to our gracious Redeemer, *Ephel. 5. 4. 20.* and that by his death, true life and reuiving came unto mankinde.

To shew first, that instantly after his Birth, our Passecouer should not be sacrificed, till the appointed houre: and secondly, that as thereby they were taught to prepare themselves to the eating thereof: so should we to the eating of our Lambe by true Faith and Repentance, *1 Cor. 11.*

6. In the euening the  
Pasceouer was killed;  
*Ibid.*

*Shewing thereby, that in the latter time Christ should suffer: and as at night there is darknes and all are at rest: So when all mankind was sitting in darkenesse of minde and iife, and all the world at a generall outward rest of peace, then should our Sauour come and suffer. As also the killing thereof at euen, did shew how as at euen, the Sunne goes too: so it was the Sunne of righteousness that was to suffer and dye, and at his Passion, what vniuersall darkenesse should be vpon the whole earth, Luke 23.44.*

7. At night also the  
Pasceouer was eaten,  
*verse 8.*

*Prefiguring so vnto vs how our true Paschall Lambe should be eaten by vs, in mysterio scilicet, accenso alio lumine quā naturali.*

8. It was eaten in  
Goshen, Israel being in  
Egypt, and in Ierusa-  
lem, they being in Ca-  
naan: both, places of  
the Churches abode.

*To shew that in his true Church onely is our true Pastour to bee found, and profitably fed vpon, Col. 1.18.*

9. It

9. It was (more particularly) eaten in the Family, each house a Lambe, ver. 3.

10. The house must be prepared.

11. If the house be too little, the neighbours must bee assumed, yea, the stranger, so behee be circumcised, verse 4.

joyfull Vocation also of the neighbour Gentiles, and admission to the fellowship of faith, being inwardly circumcised, and at last, to condemne the priuate giuing of the Sacraments to one or two onely.

12. The Passeouer was to be taken of the Lambes, verse 5.

13. Or it was to be taken of the Kids, Ibid.

Shewing that with unity in faith & loue, as al of one family we must eate of our true Passeouer, & that they are but few who truly feed, and are partakers of this Lambe, Mat. 7. 13.

To warn vs so to prepare our hearts, 1 Cor. 11.

To signifie first the superabundant vertue of Christs death: for the house may be too little for the Lambe, but not the Lambe for a house: as likewise, the sweet Communion of Saints in loue, the

To shew that our Saniour should bee innocent in life; meeke and patient in death, and profitable alway, Isai. 53.

To shew, albeit our Saniour was sinlesse himselfe,

And

And in the generall,  
the taking of it from  
among the flocke, did  
signifie the separation  
of Christ from sin-  
ners.

14. It must bee  
without any blemish,  
*ibid.*

15. Hee must be a  
Male, *ibid.*

16. He must bee a  
yeere old, *ibid.*

innuance yeolds sufficient prooffe. As also that perfe-  
ction of Christ in like sort, and that in fulnesse of time  
he should come and suffer (a yeere being a perfect reno-  
uation of the sunnes full course,) Heb. 4. 15. 5. 2.

17. It must bee set  
apart awhile, verse 6.

workes of our del.uerie, 1 Cor. 11. Psal. 103.

yet hee should come of the  
race of sinners: (as the Kid  
comes of the Goat) as also,  
that in wrong reputation,  
and true imputation, being  
made sin for vs, hee should  
be as a Kidde or a Goate,  
2 Cor. 5. 21. Isai. 53. 4.

Shadowing thereby the  
perfection and innocencie  
of Christ, Psal. 40. 7.

Noting there y the ex-  
cellencie of strength and  
dignity (most proper to  
that Sexe) which should be  
in Christ, Hof. 1. 11.

Signifying the experi-  
ence that Christ should  
haue of our miseries,  
whereof euen a dayes con-

Teaching thereby pre-  
paration, and due medita-  
tion of the Lords great

18. It



18. It was then killed, and that by Israel, Ibid.

19. The blood was be-sprinkled on the Lintell and doore-posts, that the Angell seeing the same might passe by, *verse 7.*

Note also, that the asperion of this blood by Hyfop (which is a purging Hearb) doth giue vs to vnderstand the three-fold vertue of Christs blood. First as it is a ransom to Gods iustice: and se-

So Christ behooued to dye, ere comfort could flow to vs of appeasing Gods wrath, and satisfying his iustice, the merit of whose death redounds to his chosen Church onely, *Isaiah 59. 20.*

Signifying, that by Christs blood applied, the wrath of God is made to passe by vs: and where Christ the Lambe is inwardly in the house of the Soule, the sprinkling of Christs blood will be seene by sanctification outwardly in the practice of the life, *1 Cor. 1. 30.*

Also the sprinkling of the blood upon the doore-posts, noted, how going in and out, euer we should remember Christs death, & not be ashamed of the profession of his Crosse: And that by Baptisme our soules must first be sprinkled,

condly, preferueth from the destroyer of Gods wrath: so thirdly, it purgeth also the polluted soule.

20. The Lambe must be rost with fire, and that wholly, or all of it, *verse 8.*

21. It must not bee eaten raw, *verse 9.*

22. It must not bee foddren with water.

(adding, altering or impairing) nor to the merit of his all-sufficient sacrifice, the proud merit of our monstrous righteousness, *1 Mai. 57-12.*

23. It must be eaten all, and that with unleauened bread, *ver. 8.*

him, we must eschew corruption of doctrine, of manners, and malice, *2 Cor. 5.*

led with his bloud, before wee can looke for to bee partakers truly of his bodie, *1 Cor. 12. 13.*

Signifying thereby the agony of Christ in the Garden, and the wrath of his Father which hee did indure both in soule and body, *Mat. 26.*

Noting, that we should not unpreparedly receive, nor grossely conceive of Christ in the Sacrament, *Ioh. 6. 1 Cor. 11.*

Shewing that to his Institution wee must not ioyne our inventions (ad-

To shew, that nothing in Christ is unprofitable or to be reuelled, and that to the true participation of

24. With

24. With sowre hearbs also the Passouer must bee eaten.

and sowre estate of sinnes slauerie; wherein wee were captinate, and of the bitter Passion of Christ, whose teeth were set on edge when wee had eaten the sowre Grapes, Isai. 53. 4. 9.

Signifying thereby, that with repentance wee must eat our Passouer, in remembrance of our bitter

25. They behooued to eat the Passouer, their loynes being girded, their stauers in their hands, and their shooes on their feete, verse 11.

To shew how wee should eat our Passouer, like pilgrims, to wit, not looking for a permanent City here; our loynes girded with verity, & the preparation of the Gospel on our feet, the staffe of Gods Word in our hands, and with alacritie and readinesse making forward to our heavenly mansion, Phil. 3. 13.

26. They behooued likewise to eat the same in haste, as not doubting of the speedy worke of their deliuerie, and as ready waiters when they

To signifie likewise in Faith and readinesse to come when Iesus calls, and with the affections of feare and Loue, (which are the two usuall causes of haste) desirously and boldly wee should

should bee called out  
of doores.

27. Nothing was  
to bee reserved till to  
morrow of the Lamb,  
verse 10.

28. If any remaine  
thereof ouernight, the  
same must bee burnt  
with fire, verse 10.

29. No vncircum-  
cised person might  
eate of the Passecouer.

30. The bones  
thereof might not  
be broken.

should eat our Passecouer,  
1 Cor. 11.

Noting thereby the ful-  
nesse of theirs and our de-  
liverance; nor that wee  
should reserve our sinne to  
live in awhile, keeping up,  
as it were a part of Christs  
death for it. Popish reser-  
vation also of the Host is  
condemned hereby.

Teaching to avoid pro-  
phanation of holy things  
hereby: Hoc pacto etiam  
compellens accensero e-  
genos (saith a Father.)  
This burning is apostoly  
imitated in the Popish  
Host.

So no unsanctified per-  
son can be truly partaker  
of Christ Iesus, Mat. 23.

Typing hereby in Christs  
suffering, how not a bone  
of him should be broken, as  
was foretold, Ioh. 19. 36.

31. None

31. None might  
goe out of doore that  
night.

32. One Law shall  
bee for all (saith the  
Lord) *verse 49.*

33. It wasto be ob-  
serued, with the word  
of instruction, to bee  
ioynedthereto, *verse*  
*26, 27.*

Last, in that the  
bloud of the Lambe  
was first sprinkled,  
and then it selfe prepa-  
red and eaten.

*Perseuerance in Christs  
Family or Church, and in  
the bosome thereof, being  
pointed at hereby, not go-  
ing out in affection to the  
world againe, Reu. 2. 10.*

*Shewing thereby, where-  
by the Church of Christ is  
gouerned, and that with  
God there is no exception  
of persons, Act. 10. 34.*

*So is the Sacrament to  
be celebrate with the word  
of institution, and exhor-  
tation to be added thereto  
likewise, as the Seale and  
Charter going together,  
1 Cor. 11.*

*It shewes that first  
Christ was made a sacri-  
fice to God, and then a Sa-  
crament to vs.*

*The Disparitie.*

**T**He Iewish Passeouer did feed the body :  
 but our Passeouer Christ doth feede the  
 soule. It was a signe of their deliuerance; but  
 Christ is the very worker of our deliuerance.  
 There were many Lambes eaten in the whole  
 campe, all called the Passeouer; because they  
 pointed at one alone who should bee the true  
 Passeouer, and who alone sufficeth the whole  
 number of his faithfull. The Lambe being  
 eaten, nothing thereof did remaine: but Christ  
 being fed vpon, is no whit impaired, but remai-  
 neth as perpetuall nourishment to his owne  
 Chosen.

15. *Aaron.*

1. **A** *Aron*, a Tea-  
 cher, or the  
 mountaine of forti-  
 tude.

*So is Christ the true  
 Teacher of his Church,  
 and exalted Mountaine  
 of invincible Strength,  
 Mat. 10. 21.*

2. **He**

2. He was *Moses* mouth to the people,  
*Exod.4.30.*

*So was Christ his Fathers mouth to the world, in declaring his will, Ioh.1.*

3. Hee was the bleſſer of the people,  
*Leuit.9.22.*

*So is Christ the true bleſſer of his people and Church, Gen.12.3.*

4. He was the High Priest of the Lord,  
*Leuit.8.*

*And so was Christ that onely true High-Priest of his faithfull, Heb.9.*

5. He dyed on the top of Mount *Hor*, called *Moſera*, *Numb. 20.*

*So Christ dyed on the top of Mount Golgotha, Luke 23.*

*The Disparitie.*

**A** *Aron* dyed in the wildernesse for his owne offence, for disobeying the Lord at the waters of *Meribah*: but Christ Iesus our High-Priest dyed in the world, for our offences and manifold disobedience imputed to him, and vnderaken by him. Also *Aaron* brought not the people into *Canaan*, neither entered there himselfe: but our High-Priest

hath both entred himselfe into that heavenly *Canaan* and bringeth the members of his true Church there also.

*The High-Priest, Exod 28.*

1. **H**ee was taken of men, but be-  
hooued not to haue  
any blemish, *Leuit. 22.*

*So was Christ of the  
race of mankind according  
to the flesh: but was alto-  
gether sinlesse, Heb. 7.*

17. 2. He assumed not  
this honour to him-  
selfe, but it was giuen  
him of God.

*So neither did Christ,  
but it was giuen him of  
the Father, Heb. 5. 5.*

3. Hee was washed  
with water, & anoin-  
ted with the holy oyle,  
*Exodus 29. 7. Leuit.*  
16. 4.

*To note that immacu-  
late sanctitie that should  
bee in Christ, and that hee  
should bee annointed with  
the oyle of gladnesse aboue  
his fellowes, Isai. 61. 3.*

4. His flesh and  
loynes were couered  
with cleane linnen,  
*Exodus 28. 42.*

*So was Christs Huma-  
nitie cloathed with true  
holinesse, Isai. 53.*

5. He



5. He was cloathed gloriously, Ex. 28.2.

So was Christ with perfect righteousness, and the Maiestie of his Deitie.

6. Hee had a holy crowne vpon his head, Exod. 29.6.

Signifying thereby the Deitie of Christ (which as a circle hath neither beginning nor end), and the royall dignitie wherewith he is crowned King of his Chosen, Ier. 23.5.

7. Hee had an ingrauen plate with Holinesse vnto the Lord on his forehead, Exod. 28.36.

Noting the intercessorie oblation of the perfectio of his Holines, whereby our imperfect righteousness is at the Fathers hands accepted, Heb. 8.

8. The colours of the embroidering of his garments beeing Blue, Purple, Skarlet, and White, Exodus 28.6.

Signified the truth of his Propheticall Office, the Maiestie of his Royall, the perfection of his Priestly, and his sincere sanctitie in execution of all, with all other his resplendent grace, beautifying his blessed person, Heb. 10. Ioh. 18. Act. 7.

9. The edge of wouen worke about the Collar of the Robe of the Ephod, that it should not teare, *ver. 32.*

*Pointed the spirituall strength, and entire righteousness of Christ, Heb. 7.26.*

10. Hee had *Vrim* and *Thummim* vpon his brest, *verse 30.*

*So had Christ the perfection of true light, and perfect holinesse in his heart, Ibid.*

11. Hee bore the names of the Tribes of *Israel* vpon his brest, when he went in before the Lord, *verse 29.*

*Typing the continuall intercession of Christ for his Church, Heb. 7.25.*

12. These names were ingrauen in hard stones.

*So are the godly not lightly written: but indelibly grauen in the memorie and loue of Christ, 1 Ioh. 4.*

13. Likewise hee bore the names in two Onyx stones vpon his shoulders, *Exodus 28.9.*

*So doth Christ beare and upbeare his own, by his secret power and grace, euen when his back seemes turned vpon them, 1er. 8. interceding for them, Heb. 7.*

14. The

14. The wreathed chaine tyed to the rings of pure gold, wherewith the brest-plate and Humerall wastyed, *verse 14.*

*Signified the perfect connexture of all beaunty vertues adorning Christs humanitie: as also, that true faith, whereby we are girt vnto him, Ier. 13.*

15. The Bels and Pomegranates hanging about his vesture, whereby hee was heard when hee entered into the Sanctuarie and Holyest, *verse 33.*

*Shadowed his proclaiming of the ioyfull Gospel, and confirming the same by his holy works and miracles vpon earth: as also typed his continuall intercession for his Chosen in Heauen, Heb. 8.*

16. His costly wrought Girdle, *ver. 39.*

*Signified that truth and constancie whereby our High-Priest in his gracious promises of the Gospel is perfectly girt about.*

17. He alone entered into the holiest Place, and that not without blood, to make atonement and

*So hath Christ entered into the heauens, there alone, and onely to bee our Mediator, through the meritis of his precious blood shed and atonement once*

intercession for the people, *Leuit. 16.*

18. Hee might not goe forth of the Sanctuarie to lament for the dead.

19. His Wife be-  
hooued to be a chaste  
Virgin.

20. The Putting of  
the bloud of the so-  
lemne sacrifice vpon  
his right eare, thumb,  
and toe, *Exod. 29. 20.*

*hand. As also, the consecrating of Christs whole person by his death and bloud shed to be the Prince of our saluation, euen as wee should likewise in all things by his bloud bee consecrate vnto his holy obedience in all our senses, actions, and walkings, Heb. 7.*

21. His garments

*made for all, to procure good things, and appease wrath for vs, Heb. 7.*

*Shadowing, that Christ now beeing ascended and entered into the holy heauens, his beatitude now cannot bee interrupted by any more sufferings of misery or dolour, Ibid.*

*So must Christs Church be as a Virgin, chaste, and giuing neither her loue, nor his worship vnto any other, Mat. 25.*

*Did shew that in Christ there is nothing but right and vnblameable, and that it is his bloud, that should make them blessed that should sit at his right*

*hand. As also, the consecrating of Christs whole person by his death and bloud shed to be the Prince of our saluation, euen as wee should likewise in all things by his bloud bee consecrate vnto his holy obedience in all our senses, actions, and walkings, Heb. 7.*

*Euen so doth the garment of the righteousness remained*

remained for euer, for  
his sonnes to bee cloa-  
thed withall, *Exodus*  
29.29.

of Christ abide for euer for  
to cloath his own children  
withall, in Iustification,  
vnto Sanctification and  
glory, *Esay* 61. 10.

(As for the linnen garments of the inferi-  
our Priests, they signified that Holinesse which  
the Ministerie ought to bee cloathed withall,  
set downe by the Apostle, 1 *Tim.* 3.)

*The Disparitie, Heb.* 7.

**T**He Iewish High-Priest was taken of the  
Tribe of *Leui*; but our High-Priest is  
sprung of the Tribe of *Iudah*, not after the or-  
der of *Aaron*, but after the order of *Mel-  
chisedech*. Wherefore the Priest-hood being  
thus changed, of necessitie there behoued  
to bee a change of the Couenant. Againe,  
the Iewish High Priest was made without  
an oath. For as much then as Christ is not  
made without an oath, by so much is hee  
made surety of a better Couenant. Theirs was  
made after the Law of the carnall comman-  
dement: but our High-Priest is made after  
the

the power of endlesse life. Theirs needed a successor; therefore they were many, because they were mortall: but Ours, because hee endureth for euer, hath a Priest-hood which cannot passe from one to another. Theirs behooued to offer vp sacrifice for his owne sins: but our High-Priest is holy, harmeleffe, vndefiled & separate from sinners, without spot. Theirs did frequently offer vp sacrifice of beasts, whose bloud could not purge: but our High-Priest hath once offered vp an all-sufficient sacrifice, neuer to be reiterate, euen himself to the Father, whose bloud cleanseth vs from all our sinnes. Theirs euery yeere entred into the *Holiest* by the bloud of Bulls and Calues, which could not take away sinnes: but our High-Priest, by his owne bloud hath he once entred into the Holy Place, and obtained eternall Redemption for vs, by the vaile of his flesh, peircing the highest heauens, to appeare now in the sight of GOD for his Church, *Heb. 9. 12.*

17. *The Cloudy Pillar.*  
Exod. 14.

1. **T**H E Cloudie Pillar was Israels guide, which they followed in their seuerall campings frō Egypt to Canaan, Num.9.15,16,17. &c.

2. It was in the shape of a Pillar.

3. In going behind betweene the Camps of Israel, and the Egyptians, it was a defence vnto them, Exo. 14.19.

4. It was darknesse to the Egyptians, but gaue light vnto them of Israel, verse 20.

*So is Christ our true guide, which wee must follow in our iourney to heaven, both in the precepts of his Word, and practice of his Life, Mat. 11. 29.*

*So is Christ like a Pillar, firme, stable, and straight, and with his strength supporting all those that relye vpon him, Exod. 15. 2.*

*So is Christ not onely a Director, but a Protector to his Church, from all their enemies, Psal. 18. 1.*

*So is Christ saluation to the godly: but a stumbling block and stone of offence vnto the wicked, Mat. 21.*

44.

5. It

5. It was a Cloud by day, and a Fire by night to *Israel*, Ibid.

6. It was a Fire, and a Cloud, yet both but one Pillar.

7. It was a fierie Pillar.

his owne, and as a fire illuminating, purging, comforting, and kindling Zeale in his Chosen ones: but also he is a fire, fearefully to consume his enemies, as stubble before the flame, Psal. 2.

8. In the fire, and in the Cloud, God was scene by *Israel* in the Wildernesse: but both ceased in *Canaan*.

So is Christ a cooling refreshment to his own, in the scorching day of temptation or trouble: and a comfortable Lampe of light to direct them in the time of this life, Ioh. 1.

So Christ is God, and Man likewise, yet in both but one person, Esa. 9. 6.

So is Christ not onely strong as a Pillar for the defence and bearing up of

So in the Word and in the Sacraments hee is scene by his Church in the world: but both shall cease in heauen.

The



*The Disparitie.*

**T**He Cloud vanished, and was no more scene, after they came to *Canaan*: but our blessed Pillar Christ Iesus, when wee enter, and come to that celestiall *Canaan*, shall then more cleerely and constantly bee scene then before, the foresaid dimme sight of him in Word and Sacraments ceasing.

18. *The Rocke*, *Exod. 17.*

1. **I**T was a Rocke  
fixed and sure.

So is Christ that sure Rock & foundation, upon whom the godly build, and against which the blind wicked ones dashing, bruiſe themſelues in pieces. To which alſo, his owne do runne, as to a ſtrong defence, and againſt which, the gates of hell it ſelfe ſhall in no wiſe preuaile, *Mat. 16.*

2. It had no outward delightfull ſhew in the *Wildernes*, but as a bare hard Rocke.

So neither had Chriſt any outward forme or beautie in the world, that wee ſhould deſire him: but as a roote out of a dry ground, was a man full of ſorrowes, and in hard diſtreſſe and powerleſſe, *Eſay 53. 2, 3.*

3. It

It seemed wonderfull, and almost incredible euen vnto *Moses*, that God would make the Rocke to giue water to such a murmuring people.

4. It gaue water abundantly vnto the people, when they could get no other to quench their thirst; so that, in respect of the running streames thereof, it is said to haue followed them, *1 Cor. 10.* and this water onely sufficiently refreshed them all.

5. It was first stricken with *Moses Rod*, before it yeelded forth the waters for the people. *Exod. 17. 6.*

*So likewise was it a wonderfull worke of loue, that the Lord should make his owne Sonne to shed his heart-bloud, for such a rebellious generation as mankind: therefore Esay 53. 1. cries out, Who will belecue our report?*

*So CHRIST shed his bloud abundantly, when nothing else could redeme vs, nor quench the tormenting thirst of an accusing or grieved conscience, and this bloud onely is sufficient to purge all our sinnes perfectly. Heb. 7.*

*So was Christ nailed on the Crosse, according to that, Cursed is euerie one that hangeth on a Tree: our transgressions of the Law being laid vpon him,*

him, before his precious bloud issued forth of his heart and wounds, to consummate the Redemption of his Church, Luke 23.

6. *Moses* at that time debarred himselfe from *Canaan*, and led the people onely vnto the borders thereof, deliuering them to *Iosua*.

To shew, that Christ hauing suffered, by the Law there is no Iustification, nor attaining vnto heauen: but being imperfect and weake in it selfe, is now but a pedagogy vnto Christ Iesus, Rom. 3. 20.

*The Disparitie.*

**A**ll *Israel* promiscuously did drinke of the *Rocke*; as well the murmurers, as the godly and patient sort: but so shall not all in the visible Church bee partakers of the bloud of Christ; but they onely who truly repent and beleecue.

19. *Manna*, Exod. 16. Ioh. 6.

1. **T**HE LORD gaue the people *Manna* to satisfie their hunger, to testi-

fy So the Lord sent Christ into the world, to be made meet foode for the hunger of our soules: to shew vs likewise his vnnmerited  
fie

fic his bounty, power  
and prouidence, to  
tempt or try them in  
the Wildernesse, *Exo.*

16.4.

2. Manna was little  
in quantitie, *verse 14.*

3. It was white of  
colour, *verse 31.*

4. It was round in  
shape.

5. It was sweet, and  
tasted like fresh oyle  
or wafers, baked with  
honey, *Numb. 11. 7.*

6. It came downe  
from heauen, *Iohn 6.*

7. The name there-  
of was *Man*, or *Man-  
hu*: which is a por-  
tion, an admirable  
gift, or meate prepa-  
red, *Exod. 16. 15.*

*mercy and kindnesse; and  
poore and lowly hee sent  
him, to try who notwith-  
standing would beleene in  
him, Eley 53.*

*So was Christ little and  
contemptible in the eyes of  
the world in reputatio, Ib.*

*So was Christ holy and  
sanctified in nature, Psal.*  
40.8.

*To note the perfectnesse  
and entirenesse of Christ in  
all heauenly graces, Heb. 7*

*So is Christ most sweet  
and pleasant to all afflicted  
consciences, by the recent  
and cheering consolation  
of his bloodshed and Spi-  
rit, Ioh. 16. 7.*

*So did Christ Iesus,*  
Ioh. 6.

*So is Christ the porti-  
on of his Chosen, the ad-  
mirable great gift of the  
Father, and prepared food  
for euery hungry soule,*  
Ioh. 6. 51.

8. It

8. It came downe with the dew, and was gathered, *verse 14.*

*So Christ comes to vs with the dew of grace, and thereby is applied.*

9. It fell round about the Campe of Israel, and was sufficient for all to gather thereof, and fell in no other place, *verse 13.*

*So Christ is conuersant within the limitts of his Church, and is the fulnesse of grace to all who are true partakers of him, and no where else to bee found, Reu. 1.*

10. It was gathered by measure in the Wildernesse, and hee who gathered least, had no lack, *ver. 18.*

*So is Christs grace in this world giuen, but by measure, and he who hath the weakest faith so it bee true, shall attaine to the same saluation which he of a stronger doth, 2 Pet. 3. Luke 17. 6.*

11. When it came, it made the people to admire, for they wist not what it was, *verse 15.*

*So when Christ came, many did wonder; yea, Herod, and all Ierusalem with him were troubled, and sundry wist not what that mystery of his Incarnation meant, Mat. 2.*

G

12. It

12. It was, as sufficient for all; so common to all, and that freely.

13. It was ground and baked, before it was meet food for the people, *verse 23.*

14. It was gathered early, *verse 21.*

15. It was daily gathered except on the Sabbath, *verse 23.*

16. They went out of their Tents to gather it.

*So is Christ a free imparters of saluation to rich and poore; King and Begger, without respect of persons; Act. 10. 34.*

*So Christ behaoued first diners waies to suffer, before hee could bee a meet Comforter and Saviour to his Church, Act. 17. 2.*

*So is Christ and his grace to be embraced speedily and timously, Mat. 25.*

*So for a further degree of grace dayly, wee must alway labour here, while that eternall Sabbath of rest come, when grace shall be perfect in glory hereafter, 2 Pet. 3. 18.*

*So must wee goe out of the old man & loue of the world, to participate of Christ, 2 Cor. 5.*

17. To

17. To the breake-  
 rs of Gods com-  
 mand, in keeping the  
 same ouer-night, it  
 turned into putrifica-  
 tion to them, & stunke,  
*Numb. 11.*

18. It ceased when  
 they came to Canaan,  
*Ios. 5. 12.*

19. Manna was  
 kept and put in a gol-  
 den pot before the  
 Lord, to remaine in  
 the Holiest for euer,  
*Exod. 16. 13.*

20. Manna was  
 loathed by the wick-  
 ed murmurers, on  
 whom the LORDS  
 wrath fell, *Numb. 11. 6*

21. Manna fed the  
 naturall life.

So to the hearers of  
 Christs Word, and con-  
 trarie practisers vnto the  
 same, it becomes vnto  
 them the sauour of death,  
*James 1.*

So shall the Word and  
 Sacraments, when wee  
 come to the Kingdome of  
 Heauen, and see Christ  
 face to face, *1 Co. 13.*

So Christ Iesus glorified  
 in his Humanity at the  
 right hand of God in the  
 heauens, abides for euer  
 vnto all ages of the faith-  
 full, *Heb. 7.*

So is Christ Iesus in his  
 Word and Sacraments, by  
 the carnall and vngodly,  
 whom GOD in his an-  
 ger shall likewise destroy,  
*Iude 4.*

So doth Christ Iesus the  
 spirituall life.

*The Disparitie.*

**M**Anna did feede onely the naturall life; but Christ Iesus is the food of the spirituall life. Againe, Manna did corrupt and putrifie: but so cannot our spirituall Manna, who abideth for euer solid and sweete comfort to euery distressed conscience. They inioyed it onely in the Wilderness: but our chiefe and fullest inioying of our Manna, shall be in the celestiaall *Canaan*. It was not to be found but at a set time, for it melted away when the Sun arose: but our Manna, Christ, is euer at all times to be found, both in prosperity and affliction, late and early, neuer disappointing those that truely seeke him. Manna that was reserued in the Holiest, was spoiled and did perish thereafter at the captiuitie: but our heavenly Manna, seated in highest glory, can neuer perish nor suffer any violence.



20. The Brazen Serpent.

Numb. 21.

1. **N**either Moses nor the Law could cure the people of the stinging of the fierie Serpents: but onely the Brazen Serpent.

2. After many had dyed for murmuring, then the Brazen Serpent was set vp, Num. 21.6.

3. A Serpent stung, and a Serpent cured.

4. Albeit it was called a Serpent, yet it was both without poison or sting.

So neither the Law, nor any creature could cure mankinde; and redeeme them from the cruel power of Satan, but onely Christ Iesus. Rom. 3.25.

So after that all mankinde through sinne was subdued to death and condemnation, then Christ came for our recquerie to be crucified, Esay 53.

So Man (the first Adam) lost mankinde; and Man againe (the second Adam) redeemed mankinde, Rom. 5.14.

So albeit Christ was thought a sinner (as vnder lawe) yet was he both sinlesse and spotlesse, Heb. 7.26.

5. It was made of  
brasse, & not of gold,  
verse 9.

6. It was not for-  
ged by mans hand, or  
hammer, but in a  
mould, yet in the fire.

7. It was not onely  
made, but before it  
cured, it was set vp on  
high.

8. They were onely  
cured who looked vp  
on the same.

9. It was a wonder-  
full meanes of cure,  
and vnderstandably de-  
uised of GOD, of  
mercy pitie; yea, a-  
gainst the merit of  
these sinners.

So was Christ sent, not  
with outward glory, or  
worldly pompous shew:  
but base and humble in  
outward appearance, Isai.

53.2.

So Christ was not be-  
gotten by man: but con-  
ceived by the Holy Ghost  
to the likenesse of the Fa-  
ther, Luke 2.55.

So Christ behooved not  
onely to bee borne: but also  
be crucified, before our Re-  
demption could be finished.

So they only are redeemed  
fro death, to eternall life,  
who onely by Faith eyes  
him, Isa. 46.22. beleeuing  
in Christ, & that crucified

So is the death of the  
onely Sonne of God for  
rebellious mankinde, an  
admirable worke of un-  
merited mercy likewise,  
about our merit, without  
our merit, and against our  
merit, Ephe. 1.4.

10. Yet

10. Yet albeit it was instituted by God, and great miracles wrought at the presence thereof: (the Lords institution lasting, and right vse being made thereof by the people in the

Wildernesse) yet at last it being Idolatrously abused, was destroyed by that godly King *Hezekiah*, and called *Nebusban*, or a masse of brasse, *2 King. 18.*

*Shewing thereby how lawfull by the like example, and much more likewise, Images and other inuentions of men, turning to an Idolatrous or superstitious abuse, their abrogating is in a reformed Christian Church.*

### *The Disparitie,*

**T**He Brazen Serpent was destroyed (as is said) but our exalted Iesus can neuer be destroyed. It retained not alway the vertue of curing: but our blessed Sauour doth euer retain the vertue and efficacie of sauing.

## 21. The Tabernacle, Exod. 26.

1. **I**T had three places therein: the outward Court, wherein the brazen Lauer, and brazen Altar stood.

*Representing the visible Church, wherein is outward Baptisme, and externall exercise of worship common to all the Called and Elect, Mat. 13.*

Secondly, the Holy place, wherein was the Candlesticke, the table of Shew-bread, and the Altar of perfume.

*Representing the inuisible true Church, consisting of the Elect only, militant on earth, wherein is the light of the Spirit by the Word, the true participation of Christ, the bread of*

*life, and the sincere acceptable sacrifice of true prayer and praise. Within this place enters onely the Royall Priest-hood of God, Rom. 12.1. 1 Pet. 2.5.*

Thirdly, the Holiest of all, wherein was the Mercy Seat, the glory of G O D betweene the Cheru-

*Representing the triumphant Church in the heavens, wherein is seated Christ Iesus in glory, the society of the blessed Angels, and the praise of the*  
bims,

bims, and the golden  
Censor.

2. The entry to  
the Holiest, was by  
the Holy place, and  
to the holy place, was  
by the vtter Court.

*is by associating our selues to the visible  
Church professing the Word and Sacraments in the  
Primitive Apostolike sincerity.*

3. The fixed Pillars  
of the holy place.

4. The diuers orna-  
ments & instruments  
thereof.

5. The seuerall co-  
uerings thereof.

*glorified spirits, with the  
continuell intercession of  
our Saniour for his Saints  
on earth, Heb. 8.*

*So our entry to the hea-  
uens, is by being members  
of the inuisible Church,  
through faith in a good  
conscience, and our entry  
to be members of the inui-*

*Signifieth the Apo-  
like doctrines, in respect of  
the ministerie whereof,  
the Church it selfe is cal-  
led, the Pillar of Truth,  
1 Tim. 3. 17.*

*Typeth the diuersity of  
spirituall gifts and fun-  
ctions in the Christian  
Church, Rom. 12. 6.*

*Doth note the Lords  
sure protection of his  
Church by his power and  
Angels, Heb. 1. 14.*

6. Gold

6. Gold within,  
and skinnnes without.

7. The Tabernacle  
& all the instruments  
thereof: yea the very  
Ash-pans and Snuffers  
of the Candlesticke,  
must bee made accord-  
ing to the patterne  
in the Mount, *Ex. 25.*  
*40. Heb. 8.5.*

8. The voluntarie  
oblation of the peo-  
ple to build the Ta-  
bernacle.

*amongst them, and for the maintenance of the poore  
members of Christs mysticall body, 2 Cor. 9.8.*

9. The principall  
builders of the Ta-  
bernacle, were Beza-

*Shadowneth the spiritu-  
all & inward glory of the  
Church, and her account  
before God, albeit con-  
temptible to the world in  
outwards, Cant. 1.4.*

*Shewing thereby that  
the Church, and all the  
exercise of worship that is  
therein, whether doctrine  
or discipline, must be con-  
formed unto the written  
Word, Gal. 1.8.*

*Represents that willing  
allotment and portion that  
Christians should giue for  
the upholding of Gods  
worship and ministerie*

*These figuring the Apo-  
stles, as Master-builders  
laying the foundatiō of the  
Christian Church, and the  
leel*

lect and *Aboliab*, extraordinarily indued with cunning in euery worke, and the secondary, was euery skillfull workeman in whose minde God had put skill, and will to assist the worke, *Exod. 36.*

10. The parts of the Tabernacle were so made, that they might bee ioyned or separate when they list, *Deut. 12. 9.*

11. The Curtens of the Tabernacle imbroidered with Cherubims.

12. These Curtens were coupled by their strings and golden hookes, that it might

other the ordinary Pastors building on their foundation aright, being gifted and fitted for that effect, *1 Cor. 3. 10. Rom. 12. 6. Ephes. 11. 28.*

To shew the faithfull in this Tabernacle of their body, which is to bee laid downe, and raised againe, to bee farre from their resting place, while they bee in that glorious Temple of the heauens settled and seated with CHRIST, *2 Cor. 5. 4. 1*

Signified the seruice and protection of the Church by the holy Angels; *Isa. 6.*

Shewing, that the diuers members of the Church, (whether triumphant or militant, and euery where disperfid, make up but  
bee

bee one Tabernacle,  
*Exod. 36. 13.*

13. The glorious  
doore of the Taberna-  
cle.

14. The Taberna-  
cle thus by all the  
couplings thereof be-  
ing erected.

15. Euery boord of  
the Tabernacle, sig-  
nified each feuerall  
member of Christ  
and his Church, of  
Shittim wood : that is,  
chosen and sanctified, ouerlaid with gold, that  
is, made glorious in Christ, standing vp-  
right, by the erection of Hope, fixed, by the  
tenons of Faith, and founded on the socket  
Christ, as also ioyned by barres, which is the  
vnitie of one Spirit, and loue : the couerture

*one Tabernacle, Eph. 4. 8.  
Heb. 9. 11.*

*Shadowed Christ Iesus,  
who saith of himselfe ex-  
pressely, I am the doore,  
Ioh. 10. 7. by whom wee  
get entry either to grace  
or glory.*

*Did signifie the knitting  
together by euery ioyn, of  
the whole bodie of the  
Church in CHRIST the  
Head by the truth in cha-  
ritie, for the furniture  
whereof (according to the  
effectuall power which is  
in the measure of euery  
part) it receiueth increase  
of the body, vnto the edi-  
fying of it selfe in loue,  
Ephes. 4. 16.*

of



of this Tabernacle, is Christ, the linnen represents his innocencie, the Goates haire, his afflictions (the Penitentiars garment beeing vsually made of such) the third couering dyed red, figuring his bloud couering our sinnes, and the fourth of broken skinnies, his abasement and humility. The doore of the Tabernacle was not of any hard or debarring matter, but of a vaile, easily penetrable, to shew our easie accessse to grace in Christ, and acceptation in the bosome of his Church.

22. *The Vaile of the Holiest.*

Exod. 26.31.

1. **I**T was glorious,  
of embroidered  
worke of diuers co-  
lours.

*So was the body of  
Christ beautified with  
excellent, diuers and hea-  
uently graces, Heb. 7. 26.  
Col. 2. 3.*

2. It was repleni-  
shed and wrought full  
of Cherubims.

*Noting thereby that ser-  
uicable and ready atten-  
dance of the Angels on the  
person and body of Christ.  
Ioh. 1. 51.*

3. It

3. It was borne vp by glorious and costly Pillars, ouer-laid with gold, on Sockets of siluer, which it couered, and whereon it did hang.

To shew that the Humanity of Christ (special-ly in his suffering) should be borne vp by his Destie, which his Man-hood did ouernaile, & vnder which it againe in a manner did lurke.

4. By the Vaile onely there was entry into the Holyest place of all.

So by the Vaile of his flesh onely (rent vpon the Crosse) hath Christ made a new and liuing way for vs, to God, and to Heauen, Heb. 10. 20.

### 23. The Arke, Exod. 25. 10. to 17.

1. The Arke was made of Shittim wood, which was durable, and not subiect to putrification.

So Christ Iesus was neither subiect to the corruption of sinne, nor putrification of the graille, Psal. 16. 9, 10.

2. The Wood was ouer-laid within and without with fine gold and pure.

So the excellent diuine nature of Christ was so v-nited to the humane, that not onely the vertue thereof glanced inwardly in his soule

Soule and minde: but outwardly also did shine most gloriously in his actions, Col. 2.

3. It had a crowne of gold round about.

Signifying thereby the Maiesty of Christs Kingdome, or eternity of his

Deity, which (as a circle) hath neither beginning nor end, Ioh. 1. 1.

4. It had length, breadth, and height, & was in shape foure square.

Shadowing the patience and long-suffering of Christ, the ample extense of his love and grace, and the sublimitie of his glory

and reward stable in himselfe, who could not be overthrown, and constant in mercy, who neuer can varie, Psal. 103.

5. The measure of the Arke exceeded not the dimensions of mans proportion; so that he might fadome it about.

Shewing thereby how Christ being made man, dimitted himselfe to our capacity, was seene, heard, and handled, & remaines still accessible, Hebrewes

4. 16.

6. It had foure rings & barres whereby it was carried.

Signifying how Christ should bee carried in the ministerie of the Gospell, by his faithfull preachers, to the foure corners of the earth, Mat. 28.

7. The

7. The battes in the rings must neuer bee seuered from the Arke.

*So preaching and Christ must neuer be asunder, but adhering to the Arke and ground stone, truth must be taught, Gal. 1.8.*

8. The two tables were in the Arke,

*Signifying thereby that Christ is the end of the Law, satisfying the same*

*for vs, deliuering vs from the curse thereof, and making our obedience also to the Law acceptable to the Father, by couering the imperfection of our workes, Psal. 130.3. Rom. 3.21.*

9. In it was the pot of Manna.

*To shew, that in Christ is the treasure of comfort, spiritual nourishment and life, Reuel. 2.17. Col. 3.1.*

10. In it also was Aarons Rodde that budded and bore fruit.

*To signifie that in Christ wee haue assurance of a blessed Resurrection, and that by him our rebellion*

*is couered: as also that in him Aarons Priest-hood is wrapped vp, and ceases, Heb. 8.*

11. God spake by Oracle out of the Arke.

*To prefigure, that out of the nature of man in Christ he should speake to the world, Heb. 1.*

12. The

12. The Arke was an assurance of Gods presence amongst the people, and God did dwell therein.

13. Where the Arke was, there onely it was lawfull to offer sacrifice, and no where else was it accepted.

14. By the Arke Iordane was diuided, so that the people wēt dry and safe ouer to Canaan.

15. The people a great way might not come neere vnto the Arke.

16. By the Arkes compassing of Iericho, with the blowing of the Hornes, the walls

*So Christ is the cause and assurance that God in mercy is present with us, Ioh. 17. 21. and in Christ personally the Deitie did dwell.*

*To shew, that where Christ is, to wit, in the Church, there, & through him only our service is acceptable.*

*So by Christ a ready way is made through all the horrors of death, for vs to come safely to our heavenly kingdome, Psal. 23. 4.*

*Shewing thereby what reuerence ought to bee to Christ in his Word and Sacraments, Act. 10.*

*So where Christ comes by the powerful preaching of his word, Principalities and highest powers must*

H

of



of the Citty fell down, and by the presence thereof in battell, the people were assured of victory.

17. When the Arke was set vp in the temple of *Dagon*, *Dagon* fell and brake.

18. The Philistims were plagued at the presence of the Arke with them: but *Obed-Edom* was blessed by hauing it with him.

19. The people of *Bethshemesb* were fearfully punished, for looking into the Arke.

20. After long transporting, at last it was gloriously conueyed, and settled in

*yeeld, and if he be with vs who can preuaile against vs? Rom.8.*

*So where Christ comes by his Gospell of Truth, Idolatry goeth downe, Acts. 19.*

*So where Christ is in wrath, their estate is dangerous: but where he is in loue, their blessings are with him, Ioh. 17.*

*To teach vs how dangerous it is to pry into Gods secrets vnreuealed, and not be wise according to sobriety, Rom. 12.3.*

*So after many iourneys, & long suffering on earth, Christ Iesus at last was receined vp in glory, in the holiest heavens, to sit  
Salo.*

Salomons temple there still to remaine. | at the Fathers right hand  
for ever Psal. 110. 1.

24. *The Arke, as it tyed the mysticall  
body of Christ.*

1. IT was the keeper | *So is the Church the*  
of the testimony. | *keeper of the Scriptures.*

2. It was woodden, | *So the Church is in it*  
but couered with pure | *selfe infirme, but through*  
gold. | *Christ is strengthened*  
| *and beautified with grace,*  
| *Cant. 1. 4.*

3. God was pre- | *So is he with his Church*  
sent with the Arke. | *until the worlds end, loh.*  
| *14.*

4. The Propitiato- | *So doth Christs death*  
rie couered the Arke. | *couer the spots of his*  
| *Church, and the accusing*  
| *of the Law, Gal. 3. 13.*

5. The Cherubims | *So the protection of the*  
stood aboue the Arke. | *Angels stands aboue and*  
| *about the Church, Heb. 1.*

6. It was transpor- | *So the Church hath no*  
tatiue euer, while it | *constant place on earth,*

was seated at last in the glorious Temple of Salomon.

while it bee at last settled in the glorious heauen, Heb. 13. 14.

7. It had a crowne of gold about it.

So is the Church crowned with diuers graces and gifts heere, and shall be with the crown of glory hereafter, 1 Cor. 13.

8. It had the foure dimensions proportionably.

So hath the Church of Christ, the depth of Faith, the height of Hope, the Latitude of Charitie, and the Longitude of Perseuerance.

9. In it was the pot of Manna, and Aarons Rodde.

So in Christs Church is the comfort of true doctrine, and regiment of wholesome discipline, Re. 11. 4.

## 25. The Mercy-Seate or Propitiatory, Exod. 25. 17. to 23.

1. IT was called the Mercy-Seat, or Propitiatorie.

So is Christ hee in whom mercy is truly seated, and hath made a Propitiation for our finnes, Ro. 3. 25.

2. It



2. It was the couer of the Arke where the two Tables lay of the Law of Moses.

3. It was of pure gold.

Vpon it were two Cherubims, shewing that the very Angels haue their stablishment in Christ their Mediator, by confirmation, as also

5. They stretched their wings on high, couering so the Mercy-Seat.

and shadowing forth likewise hereby the most comfortable and sure protection of the Church, Mica. 4. 11. and the readinesse to act Christs will.

6. They looked downe vpon the Mercy-Seat.

So Christ is the true couer and deliuerer of vs, from the curse and accusation of the Law, Rom. 3

Noting thereby the spotlesse holines, of Christ, Heb. 6. 26.

Signifying the Angels ready attendance on Christ and his Church: as also, figured, that whē we draw neere to the Mercy-Seat Christ, being adopted and ingraft in him, then are we ioyned to the society of the Angels, Luke 10.

Figuring so the Maiesty of Christs Deitie, which none in glory can behold, of the very Angels, but with their faces couered,

Signifying the mysticall Maiesty of the Incarnation, into the which

*the Angels desired to pry and behold, 1 Pet. 1. 12.*

7. The faces of the Cherubims were one towards another, and both towards the Mercy-Seat.

*So representing also the consent of the old and new Testament, and their mutuall witnesse-bearing one to another, and both looking upon Christ, the one pointing him to come, and the other already come: as also, signifying the holy loue and agreement that the Angels haue among themselves in Christ.*

8. From the Mercy-Seat betweene the Cherubims, the Lord vttered his will to the people, and no more in a Bush, or in a Cloud spake he.

*So in diuers manner did the Lord speak in old time to the Fathers, by dreames and visions: but now in the last daies hath he spoken by his Sonne, and still as yet doth in the two testaments of his sacred Word, Heb. 1.*

9. The Cherubims were of gold, beaten out with the hammer.

*Signifying the glistening brightnesse of heauenly wisdom contained in the Scriptures, whose worth is aboue gold, and is given by the inspiration of the Spirit of God, and penned by holy men, Psal. 119. 2 Tim. 3. 16.*

10. Note

10. Note last of all, that not betweene Seraphims, (which are put for executers of Iustice, as *Isai. 6.*) but betweene Cherubims, as Messengers of Mercy, the Lord in Christ shewes himselfe appeased.

26. The Golden Censor, Heb. 9.

**V**ith this golden Censor the High-Priest putting Incense therein, filled the Holiest place with a sweet perfume; when hee entred in to speake before the Lord.

Signifying thereby the Lord Iesus intercession through the pure and perfect merit of his sanctorie obedience, wherewith hee hath filled the holiest bea- uens, as with a sweet odour & incense, appeasing Gods wrath, and making vs and our prayers and workes acceptable, Heb. 4. 14.

27. The Table of Shew-bread,

Exod 25. 23, to 31.

1. It was of Shittim wood, couered ouer with gold, and a crowne about it.

Noting, (as is said) the puritie of Christs Humanity, with the glory of his Deity, and Maiesty of his Kingdome.

2. It had foode thereon, whercon only the Priests might eate.

Signifying that spirituall and heauenly nourishment in Christ, whereof only the royall Priesthood of the faithfull are partakers.

3. The Shewbread was euer vpon this Table.

So true preaching, and sincere administration of the Sacraments (whereby that bread of Life is set before vs) must euer bee vpon Christ crucified, as on the sure ground, Gal. 1.8. 1 Cor. 3.

4. The incense cups were vpon the Table.

Signifying, that with the preaching of the Word, and administration of the Sacrament, Prayer must be ioyned, and on Christs institution and vnto, as on the Table, to be set and grounded, 1 Cor. 11. 23.

5. The bread was renewed often, and set before the Lord.

Teaching vs that due acknowledging & thankfulness which wee should haue, & renew frequently, for the benefits of the Lord which he reneweth euening and morning towards vs: as also typing that variety of doctrine and comfort contained in Christs Word, and wherewith, as with old store and new, euery skillfull

full Pastour should be furnished in due time to dispense, 2. Tim. 3.

6. The severall instruments thereof: as Dishes, Goblets, and Couers, were all of pure gold.

Figuring the diuerſity of gifts, places and functions in Christs Church, wherein euery one ought sincerely & holily to walk, 1. Cor. 12.

7. The Bread in number were twelue, for the twelue Tribes of Israel,

Signifying sufficient food to bee in Christs Church, and in the Scripture, proponed for all the members of that spirituall Israel, and Elect to partake.

8. The Candleſticke, Exod. 25. 31. to 40.

1. It was the onely thing that gaue light vnto the Sanctuarie.

So Christ is that onely Light, and Light-giner, which shineth in his Church, Ioh. 1.

2. It was of pure gold, light whereof they are bearers, Reu. 1. and noting thereby also the dignity of the Word, Psal. 119.

Shaddowing so the excellency of Christ, and of his Pastors, through that

3. It

3. It had seuen Lamps.

Signifying so the perfection of the light of Christ (seuen heeing the number of perfection.)

4. It was placed in the Sanctuary.

So is the light of Christ placed in his Church, and there onely to bee seene in the brightnesse of his Word, and illumination of his Spirit. So that where that light shines not, there is not the true Church, Ioh. 10. 4, 5.

5. It had an vp-right Stemme, which did beare the many branches that did issue and proceede from the same.

Typing Christ Iesus that true Stalke and fountaine of light, from whom all light floweth, & which beares vp, and keepes constant in the truth all the branches, and true light-bearers of his Word, Reu. 1. 20.

6. The branches were adorned with their Bowles, Knops, and Flowers.

So are the true light-bearers of Christ, adorned with diuers meet graces and gifts by him, tending both to the spirituall delectation, and profit of his Church, 1 Cor. 12. 14.

7. Aaron did dresse

33. So is our blessed High Priest, the only enlightener those

those Lamps, and renewed their oyle daily.

and fitter of his Pastors, to shine the more cleerely in his Church, and the power in of grace into their hearts, to be as Lamps to others, by true Faith in a good conscience, Ibid.

8. It had Snuffers and Snuffe-dishes of pure gold.

Shewing how with doctrine, the sincerity of discipline, according to Gods Word whereby the light of the Church is kept cleere, should euer bee ioyned, and excommunication used of all scandalous and rebellious persons, like the extinguishing of noysome smelling Snuffles. As likewise, that every one ought to content himselfe with his roome, how low soeuer it be, so it be in the Sanctuary: and as the Snuffers were of gold; so they conscionably to walke in their station, Rom. 16. 17.

9. It was in the Holy place: but not in the Holyest.

Shewing, how the light of Gods Word must be in the Militant Church, but shall not need to be in the triumphant, when face to face we shall see the Lord in glory, Reu. 21. 22.

10. Also as the Candlestick had Flowers, signifying as it is before, the spirituall

Did represent the efficacy of the Word, unto the bringing forth of the fruits of holinesse.

delectation of the Word, so the Knops or Almonds which it had.

Last, the pure oyle powred into the Lamps, making the same to burne.

*Signified the grace of the Spirit accompanying the Word, making the same powerfull in operation.*

29. The Altar of Perfume, Exod.

30. 1. to 13.

1. **I**T was of Shittim wood, overlaid with gold, and hauing a crowne about it.

*Shadowing (as before) Christ, in both his natures, the Deitie yeelding glory to his Humanitie, and crowned now with Maiesty, as the gold adorned the Shittim wood, and circled the Altar.*

2. It had Hornes on the foure corners thereof, overlaid with gold.

*Shadowing the powerfull and holy vertue of the intercession of Christ, to extend it selfe to the foure corners of the earth, to the comfort of his Church dispersed euery where, Heb. 7. 25.*

3. The



3. The Incense be-  
hooued to bee offered  
onely vpon it.

*Shewing how our pray-  
ers must bee made in his  
name, and through his  
mediation are only accep-  
table, Ibid.*

4. It behooued first  
to bee beaten, made  
and prepared, before  
it was put on this  
Altar.

*Noting, how our pray-  
ers must proceed out of a  
humbled and contrite spi-  
rit, which we offer vp in  
the name of Iesus, Psa. 51*

5. It was kindled  
by fire vpon the Al-  
tar.

*So must our prayers be  
by a holy and ferverent zeale  
and desire, through the o-  
peration and stirring vp  
of the holy spirit. Ro. 8. 26*

6. It was offered vp  
by the Priest.

*So are the prayers of the  
faithfull offered vp, and  
made acceptable to the*

*Father, through the Oblation and Intercession of our  
High-Priest Iesus. As also, they who offer vp accep-  
table prayers vpon the Altar of our mediation, are  
the holy Priest-hood of the Lords Chosen, Reu. 1. 6.*

7. No strange In-  
cense was to be offered  
vpon this Altar.

*So no unwarranted or  
unlawful forme of prayer,  
superstitiously or idola-  
trously deuised, to any*

*Saint or Angell, is in Christ, or by him any wise to be  
thought acceptable, Mat. 6.*

8. The

8. The perfume behooved to bee perpetually before the Lord.

9. The High Priest made this perfume onely, and might not bee applyed to any other use, but to burne before the Lord.

10. After the cleering of the Lamps of the Candlesticke, evening and morning, then the Incense was burnt.

11. The Incense was made of diuers Spices.

sance, lively faith, unfained love, & such lik, Psal. 51.

Shewing thereby, not onely the continuall exercise of Prayer which daily we should use on earth: but also the continuall Intercession of our Saviour in the Heavens for us, Heb. 7.25.

Teaching that is Christ Iesus onely his direction, which wee must follow in praying, according as hee hath taught vs to say. Our Father, &c. and not to make our Petitions to any other in Heaven, or on earth, Mat. 6.

Shewing so, that our Prayers, and al our Christian duties in Christ, must be done according to the light and direction of his Word and Spirit, 1 Cor. 14.

So must the prayers of the godly be seasoned with diuers graces, true Repen-

12. The

12. The Incense was offered vp in the Holy place, without the veile of the Holiest, neere to the Testimonie before the Mercy-Seat.

13. Once a yeere the Altar was sprinkled with the bloud of the expiatorie Sacrifice.

So the prayers of the godly in his Church heere on earth, must proceed out of a holy heart, bee made agreable to the testimony of Gods Word, & through faith haue an eye euer to Christ Iesus, our true Mercy-Seat, in him and for his sake, to be heard of the Father, loh. 14. 12.

Shewing how Christ is by his bloudshed consecrate our blessed Mediator, and that no prayer is acceptable to God, but that mans, who, through the bloud of Christ, is reconciled to him, lbid.

30. The Altar of burnt-offering.  
Exod. 27. 1, to 9.

1. IT was of Brasse in the Court of the Sanctuarie.

Shewing how that Christ Iesus, albeit now shining in glory (like the golden Arke in the Holiest) yet

*in the world hee should abase himselfe, (like Brasse) coming in the shape of a Seruant, Isai. 53. 2.*

2. This Altar was but one, and in one place, & the Sacrifice to bee offered thereon in this one place.

3. It had foure Hornes on the foure corners thereof.

*and that with a strong Faith flying thither, we should in all our distresses stay only on him, and tie our carnal affections to the Altars Hornes, by captinating them to Christ, 2 Cor. 5. 14.*

4. It had a Brazen grate in the midst thereof, whereon the fire was put.

5. It had diuers instruments seruing for the same.

*Figuring thereby that wee haue but one Altar of Redemption, and Saluation, Christ Iesus alone, who only once, and in one place hath offered up a sufficient vriterable Sacrifice for mankind, Heb. 7. 27.*

*Signifying the spirituall strength of Christ, which should be manifested to the foure corners of the earth,*

*Representing so the humbled soule of our blessed sauiour, which did beare the fire of Gods wrath for our sinnes, Isai. 53. 12.*

*Typing, the sundry callings that Christ hath in his Church, for the glory of his Name, & edifying of his Church, 1 Cor. 12.*

6. It

6. It was to be cleansed seven dayes, and sanctified: so it was most holy, and whatsoever touched it, was holy, *Exodus* 29.37.

7. Also, the grate or Net-worke purged the Sacrifice.

8. This Altar was hollow betweene the boords.

9. Last, in that it behooued the Shittim wood to be overlaid with Brasse, that thereby it might indure the fire.

*Figuring thereby the perfect sanctifying of our most holy Altar Christ Iesus: and that whosoever toucheth him by true faith, is made holy by him, 1 Cor. 1. 30.*

*To shew that euen so doth Christ Iesus purge our sacrifices offered on him, and maketh them acceptable.*

*Signifying thereby the emptying and exanimation of Christ.*

*Is figured, that so the humane nature of Christ (the holy) was unable to indure Gods wrath, as it did; except vnderpropped and strengthened by the Deity.*

## 31. The Brazen Laver, Exod. 30.

18. to 23.

1. **T**HE Brazen Laver served for the Priests to wash their hands and feete thereat, before they ministred before the Lord.

2. After the Priests had washed themselves cleane, and arrayed themselves with cleane linnen, then they entred into the Holy place.

3. They shall wash themselves (saith the Lord) lest they dye.

Typing that inward Baptisme by Christs blood, wherewith the holy Priesthood of his Chosen must bee washed, and sanctified in action and affection, before their service can bee acceptable, Ephes. 5. 26.

28. So, after that the godly are inwardly washed by the blood of Christ, and haue receiued the garment of his righteousness vnto sanctification then it is that they become members of his true Church, 1 Cor. 12. 13.

So must wee be purged (as is said) and sanctified by the Spirit of grace, if we would not incurre eternall death & damnation, Mat. 28. Mar. 16. 15.

4. He

4. He that toucheth the Lauer; it beeing anointed with the holy Oyle (as all other things in the Holy, and in the most Holy place were) shall bee holy, (saith the same Lord.)

*Shewing how all they, who by a lively faith touch the Lord Iesus (who is anointed with the oyle of gladnes aboue his fellows) shall be, in acceptation and reputation, accounted likewise holy before the Lord, Rom. 4.*

*The Disparitie of all the former.*

**T**Hese things of the Tabernacle were materiall and earthly: but that which is represented by them, is spirituall and heavenly: the one was perishable, the other endureth for euer. For Israel in the flesh, onely to abide in Ierusalem, the first was ordained: but for the Israel in the Spirit, euen the Church vniuersall, where euer pure hands are lifted vp, the second is open and prepared, *Psal. 141. 2.* the former were vnder the Law, and *Moses* typing things to come: the latter is vnder the Gospel and the Messiah, exhibiting the things themselves.

*The burnt-offering of Beasts, Leuit. 1. 10.*

*14. and 6. 9. to 13.*

1. **T**HE burnt-offering of beasts, behooued to bee of those that are the horned sort.

*Signifying thereby the Princely and Priestly Offices of Christ, which that Beast seekes to counterfet, Reu. 13. 11. in being horned like the Lambe, but speaking like the Dragon.*

2. They behooued also to be of the tame sort, as of the Herd or Flockes, and not of wilde sauage beasts, who by force are brought to death.

*Shewing thereby that Christ should bee meeke and mild in life, and patient in death it selfe, like a Lambe led to the Shambles, Esay 53.*

3. They were required in like manner to be of the male kind and young.

*Shadowing thereby the excellencie of strength in Iesus Christ, proper to that sexe and age.*

4. They must bee without blemish, and

*Thereby noting the purity and perfection of Holines in Christ, who should pre-*



presented of voluntary will.

5. They were to be presented at the dore of the Tabernacle to be slaine.

6. They must lay their hands vpon the head of the Beast, who brought it.

*If we look for any comfort* of his Death and Passion, Esay 53.3.

7. Then the burnt offering was slaine.

8. The blood thereof was sprinkled round about the Altar.

*willingly lay down his life, and offer up himselfe for the saluation of mankind,* Ioh. 19. 11.

*Typing thereby that by the Oblation of Christ, and by his bloodshed, both our entry is made (as by a doore) into the Church heere, & into the heauens hereafter,* Heb. 10. 20.

*Signifying hereby the imputation of our sinnes vpon Christ, for the which hee suffered, and that we must lay our hand by a true faith vpon him, of his Death and Passion,*

*Signifying that so Christ should dye, and behooued to be crucified, that by his death, life might come to vs,* Ibid.

*Noting, the all-sufficiencie of Christs Death, and plenty of his bloodshed, with the large-spread preaching*

preaching thereof vniuersally throughout the whole world towards all parts, Mat. 28.

9. The skin thereof was pluckt off. and it cut in peeces.

Hereby shewing the grienousnesse of Christs suffering, and his extreme dereliction, being stript, as it were, of all diuine or humane helpe, comfort, or regard, when he cryed, Why hast thou forsaken mee? Mat. 27. 46.

10. The body, the head, and the fat, and all was laid vpon the fire,

Shewing thereby, how whole Christ should suffer for vs, both in body and soule, Isai 53. 12.

11. The inwards and legges thereof were to be washed in water.

Shadowing thereby how CHRIST should bring no uncleannesse vnto his Passion: but hee should bee cleane both inwardly, and outwardly; in minde, and in walking, Heb. 7.

12. This burnt-offering was called a sweet sauiour vnto the Lord.

Which in Christs death is sole and onely accomplished, whereby Gods wrath is appeased, and his iustice satisfied, Phil. 2. 8.

13. Of the Flocks,

Signifying that Christ should be meeke, the guide it

it was a Lambe, a  
Ramme, or a Goat.

14. The burnt-offering of the Flockes shall bee killed on the North-side of the Altar,

*or leader of his flocke, and haue sinne, but onely by imputation, Isai. 53.*  
*Shewing not onely, that all these Oblations were but a darke Starry light (the Sun not rising in that ayre: but being opposite unto him in his highest splendour) but also that Christ should dye at Ierusalem; whereof the Prophet saith, On the North-side is the Citie of the great King, Dan. 9. 26.*

15. The Priest shall put off his garments, and put on his linnen breeches, and take away the ashes, when the fire hath consumed the burnt-offering, *Leuit. 6. 10.*

16. The Ashes be-  
hooued to bee carried without the Host, and put in a cleane place.

*Noting thereby, how that Christ being stript of his cloathes, should suffer in nakednes, and innocency, and after hee had finished the worke of our Redemption on the Crosse, should be buried, and then swallow up death in Immortalitie, Hof. 13.*  
*Shadowing thereby how Christ should bee buried without Ierusalem, in a tombe where neuer man was laid, and how his body should neuer see corruption, Heb. 13.*

17. The fire which consumed the burnt-offering, came downe from heauen.

*Typing either that wrath which for our sake seized on Christ Iesus in the Garden, and on the Crosse, which came from the Father, or that loue which mooued Christ to suffer for mankinde, which was beauenly and free, Ioh. 15.13.*

18. This fire was to bee continually vpon the Altar.

*Shadowing the constant vchangeablenesse of that loue of his to his Church, and recent vertue of his merit and death, Heb. 7.*

19. This fire was to be fed, that it went not out, and no other fire was to bee vsed but this in the Sanctuary.

*Teaching vs how carefully we should entertaine the loue, and Spirit of Christ, by sanctimonie of life & obedience, and that wee should try the Spirits, and admit no other spirit, but the spirit of Christ in his Word to rule & teach his Church, 1 Ioh. 4.*

20. The skin of the burnt-offering went to the Priest, *Leuit. 7.8.*

*at the Altar, lined of the*

*Shewing thereby not only the maintenance that they should haue who preach the Gospel, as they that serued*

*Altar, 1 Cor. 9.13, 14.*

*but*

but also that the righteousness of Iesus must be apprehended by his Chosen, and holy Priest-hood of the godly, by the hand of true Faith, unto Iustification, and Sanctification, Rom. 5.

33. The Burnt-offering of Fowles, Leuit. 1. 14.  
to the end of the Chapter.

1. **T**He burnt-offering of Fowles was of Turtles, or Pigeons.

Shewing thereby the simplicity, meeknes, and innocency of Christ. *Isai. 53. 7.*

2. The neck thereof shall bee pinch't with the nayle, that the blood might goe out: but not that the head should be pluckt off from the body.

Shadowing how Christ should dye, and shed his blood, yet thereby his Deitie (as the head or principall part) should not be diuided from his humanitie: nor yet by his death should he (who is our Head) bee taken from the body of his

Church, but should rise againe, and bee with them by his Spirit for ever, *Ioh. 14.*

3. The Maw and Feathers were to bee cast away as vncleane.

To shew thereby that Christ should bring no vncleannesse (as is said before) to his suffering, but should be offered up, spotlesse to his Father, *Isai. 53. 9.*

4. The

4. The Priest did cleave it with it wings, but not diuide it asunder.

*Noting thereby, that albeit Christ dyed, yet hee should not thereby be quite extinguished, but should rise againe, liue, & ascend up to heauen; as also to the same to bee referred the signification of this, Not a bone of him should bee broken, Exod. 12.*

5. The bloud thereof was strained or pressed out at the side of the Altar, before it was pluckt, and laid vpon the Altar to bee burned.

*Shadowing thereby the straining or pressing out of Christs bloud in his Agony, before he was taken, and stript to be crucified, Luke 22. 44.*

### 34. The dayly Sacrifice, Exod. 29. 38. to 45.

1. **T**He dayly Sacrifice was a Lambe.

*So our Sacrifice, not dayly, but once for all, offered vnto the Father, is the Lambe Christ Iesus, Heb. 7.*

2. It was slaine in

*To shew not onely that morning and evening mee the*

the morning, and in the euening.

should exercise our selues in the worship of God: but also, that it was not in the latter dayes alone, that Christ was slaine, but was so in the Lords Decree, lively apprehension of Faith, and vertue of his death, to all true beleeuers from the beginning of the world, Ioh. 1.29.

3. It was to bee offered vp with fine Flowre, beaten Oyle, and Wine.

To shew that Christ by his death and oblation be- comes not onely vnto vs Redemption, but spiritual foode, gladnesse, and chee- ring comfort, yea all in all vnto vs, 1 Cor. 1.30.

4. Where this sa- crifice was offered, there the Lord made appointment to speak vnto Israel, and shew himselfe, Exod. 29.42.

To signifie, that in Christ, and through his death and bloodshed, the new appointment, or Co- uenant of his will, and manifestation of his grace and mercy is establisht to his Church, Heb. 9.

### 35. The Sinne-offering.

1. **T**He bloud of the sinne-offe-

Shewing how the bloud of Christ Iesus our true sinne-offering, behooued to

ring

ring ( what beast so euer it were ) was to be powred out,

2. The Priest shall dip his finger in the bloud of the Bullock that is a sinne-offering , and sprinkle thereof seuen times before the Lord.

3. The Priest shall bring in of the bloud of the Bullock into the Tabernacle of the Congregation.

4. Of the bloud, the Priest shall put some also vpon the foure Hornes of the Altar.

*be powred out & shed vpon the Crosse. For without bloud-shedding there was no reconciliation, Heb 10.*

*Shadowing the perfection of that expiation, and satisfaction for sinne, which Christ should make, in the vertue, qualitie, and perpetuity thereof (the number of seuen being the number of perfection,) Heb. 9. 29.*

*Shewing thereby, how the merit of Christs bloud should enter into the Holiest heauens to appease wrath, satisfie Iustice, and conciliate fauour, and be a perfect purgation to his elect Church, Heb. 9. 14.*

*Signifying thereby how the preaching of the Gospel, concerning the bloud of Christ, should bee published and proclaimed to the foure corners of the earth, Mat. 28.*

5. And



5. And all the rest of the bloud shall bee powred out at the foot of the Altar.

that albeit it be so aboundant and sufficient for all, yet it is not efficient to all, but is vnprofitably powred out to many, through their owne contempt, and incredulome in duration.

*Figuring hereby, the aboundant shedding of the blond of Christ, and super-aboundant merit thereof, Acts 22. 16. As likewise,*

6. All the fat vpon the inwards was to be burnt, and offered to the Lord.

Rom. 12. 1. *As also, that not onely should the body of Christ suffer, but his soule likewise (like the fat in the inwards, which is the best part) as in his Agony and try on the Crosse is euident, cited before.*

*To shew that all the best we haue, euen our inwards of soule, heart, and best affections, wee should offer vnto the Lord, Plal. 16. 7.*

7. The rest of the whole Bullocke (ty- ping so Christ in strength) shall bee carried out of the Host, and bee burnt vpon the wood in

*Signif. ing that euen so Christ Iesus should suffer without the gate in the place of dead mens skulrs, and not in the Citie, Heb. 13. 11, 12. and teaching us thereby likewise to beare his reproach, going in af- the*

the fire, where the ashes are cast out,

8. The Priest shall eate the sin-offering in the Holy place, whose blood was not brought into the Tabernacle of the Congregation.

9. If any of the blood of the sin-offering was dropped vpon a garment, it might not bee carried outso, but washed in the Holy place.

10. The earthen vessell wherein the sin-offering that was eaten, was sodden, it was broken: but if it was a Brazen pot, it

*section out of this earthly citie of the world, and our body seeking a better, Heb. 12. 13.*

*Shewing that Christ Iesus in his Church is not onely reconciliation, but also blessed foode for all those that are a holy and Royal Priest-hood through him, Ioh. 6.*

*Signifying thereby, not only that holy things should not be prophaned: but that without the Church also, there is no participation of the blood of Christ, and so, no saluation, Gen. 5. Mar. 16. 15. Mat. 7. 6.*

*Expressing either the wonderfull pollution of sin, that so hardly can be done away: or that those who haue receiued recōciliatiō through Christ, ought not to giue themselves againe was*

was scowred and washed.

11. If a priuate person sinne, (and not the Priest, the Congregation or a Ruler) such a one shall offer a Shee-Goat, or a Female Lambe for a sinne-offering.

12. And if he were of the pooter sort, hee should offer of Turtles or Pigeons (the signification whereof looke in the burnt-offering of Fowles,) or of fine Flowre, without putting Oyle or Incense thereto, for it is a sinne-offering.

13. And the Priest shall make Atonement,

unto the world, but keepe themselves cleane and undefiled of the wickednesse thereof, 2 Cor. 7.

Teelding thereby a comfort to all women, that for that Sexe Christ should dye as well as for men, and by faith through Christ, that they should bee co-heires of his Kingdome, Gal. 3. 28.

Whereby was shadowed, with Christ Iesus our sinne-offering, in the worke of satisfaction, wee must ioyne nothing else, be it neuer so plausible in mans conceit, 1 Cor. 3.

So euer signifying, that not in these sacrifices, but in the Priest-hood was  
ment,

ment, (still this is repeated.) *the matter, which typed Christ, his office of reconciliation and intercession, whereby onely we are accepted, Heb. 7.*

*The Disparitie.*

**T**Hese Sacrifices were of Beasts: but our Sacrifice was of the Sonne of God himselfe. These could neuer sanctifie the comers thereunto, *Heb. 10. 1.* but in them was a yeerely remembrance of sinnes: *ver. 3.* but our Sacrifice Christ Iesus, sanctifieth all those that by a true Faith draw neere vnto him, purging the conscience from dead workes, to serue the living Lord. For the blood of those Sacrifices, such as Bulls and Goates, could not take away sinnes: but by the blood of Christ we haue full remission of them. These sacrifices were often offered, in token of their imperfection, and the similitudes of heauenly things were purified onely with their blood: but our Sacrifice was once onely offered, in token of the perfection thereof, and by the same, as by a better sacrifice, were the

heauenly

heavenly things themselves purified, and consecrate, *Heb. 9.23.25.*

36. *The meat-offering, Leuit. 2. and 6. 14. to 20.*

1. **I**T was called a meat-offering.

Because it was an acknowledgement that they did hold their meat or food of God, and had receined it of his blessing: and because part thereof went as meat vnto the Priest: as likewise, teaching vs, that Christ Iesus is the true meat, and comfortable nourishment of euery hungry soule, once for all offered to his Father, & daily in his Word and Sacraments offered and exhibited to vs, *1oh. 6.*

2. If it bee of Flowre, it shall be fine Flowre, *Leuit. 2. 1.*

Shewing thereby, that wee should offer our best things to the Lord, & not the blind and the lame, and noting thereby also, the purity and perfection of Christ, *Heb. 7. 26.*

3. Oyle shall bee powred, and Incense put thereon.

Signifying, that with gladnesse and delight our worship of the Lord should bee, either in deuotion towards himselfe, or distribution towards his Saints: as

also typing thereby that soft and louing kindnesse, and sweet comfortable mediation of Christ for his Church, Heb. 7. 25.

4. It must bee presented to the Priest, and hee shall bring it to the Altar, *verse 2.*

5. It was a memoriall, that which burnt thereof, for a sweet sa- uour before the Lord.

6. The meat-offe- ring which was coo- ked and prepared, was baked, fryed, or sodden.

7. It must be with- out leuen, *verse 3.*

*Shadowing that it is by Christ, and his oblation, that all our workes, and duties of Gods worship are onely acceptable, he inter- ceding for vs, Ibid.*

*Prefiguring, that euen so Christ Iesus his death & merit thereof, should be an eternall memoriall be- fore his Father, to be mer- cifull to vs, Heb. 9. 24.*

*Shewing the painefull and manifeld sufferings of Christ thereby: and how our worship of God should not be raw, or zeale-lesse, Reu. 3. 16.*

*Prefiguring that our worship of GOD must bee without malice of our neighbour: as also the perfect purity of Christs life and doctrine, 2 Cor. 5. 9.*

8. It

8. It must haue no honey, which albeit it bee sweet in taste, is bitter in effect, ingendring Choller, which also surfeteth the Eater of too much thereof, and being burnt, hath no good smell, *verse 11.*

9. All meat-offrings behooued to haue Salt, wherewith they were salted, *verse 13.*

*al our works, and makes them acceptable, & that with the salt of sanctification in Christ we should season all our worship of the Father, keeping our selues from the corruption of hypocrisie and wickednesse, Mar. 9. 49.*

10. The meat-offering of the first fruits shal be eares of corne, dryed by the fire, and wheate, beaten out of the Husks, *verse 14.*

*Pointing out thereby vnto vs the nature of Christ, in whom there is no such sweetnesse as ingendreth bitternesse or hurt to any faithfull eater: Of whom also we can neuer receiue too much to surfet, and whose death and oblation smelleth most sweetly before God, and to every distressed conscience, Heb. 7.*

*Signifying thereby, that as salt seasoneth, and keepeth from corruption: so Christ is he, who like sa- uoury salt seasoneth vs &*

*Whereby was figured not onely, that our worship of God (as is said) should be in sincerity and zeale, going out of our selues to lay hold on Christ: but also, what wrath Christ should*

*suffer,*

*Suffer, and diners paines for our sake, who is the first fruits of all flesh, by whom all the field of the whole race of mankind, is truly sanctified, & perfectly by his oblation redeemed, Mai. 33 Heb 9.*

11. The Priest and his sonnes shall eate of the meat-offering in the Holy place, without Leauen.

*Shewing that so the Lords Ministers, & their Families are to be maintained, and live by their calling: as also that holy Priest-hood of the godly, in the Church, enioy the benefit of Christ onely, and there must feed upon him by faith in a purged conscience, 1 Cor. 9. 14. Ioh. 6.*

12. Euery meate-offering of the Priest shall be burnt altogether, it shall not bee eaten.

*Whereby was shadowed the perfection of that oblation made by Christ, wherein no part is left to man in that matter, by merit, or penall satisfaction, Heb. 7. 25.*

37. *The Peace-offering, Leuit. 3. and 7. 11. to 23.*

Wherein this offering was alike with the Rites of the burnt or sinne offering: the signification needs not repetition, and wherein they were vnlike, is, first,

I. All



1. **A**ll the fat, with the rump hard by the backbone, was offered and burnt before the Lord, *Leuit.* 3.9.

2. A part of the Peace-offring went to him that brought it.

3. But they must neither eate the fat, nor the bloud, *verse* 17.

by mortification, and bee meeke as the Master is, 2 Cor. 5. 1. Ioh. 3.

4. The peace-offring shall bee offered vp with Cakes of Leauened bread, *Leuit.* 7. 13.

Shadowing not onely the subodiencie of Christ extensiuely vnto death it selfe: but that wee also in our obedience vnto the Father, and offering of our best things vnto him should perseuere vnto the end, *Reu.* 2. 10.

Whereby was figured, that Christ should dye for all: and the people as well as the Priest should haue a portion, and a blessing in him, *Isai.* 45. 22.

Signifying, that all they who haue a part in Christ, must neither bee carnall, nor cruell: but sacrifice their carnalitie

Shadowing, that as leaue seasoneth the bread, and makes it to rise and heauie up; so Christ Iesus is he, who makes vs and al our actions sauoury before God,

God, lightning our hearts with ioy of his Spirit, and making our soules in love, thankfulnessse and true comfort to beane vp to God, Psal. 103.

5. Of all the sacrifice, he shall offer but one Cake for a heate-offering, *Leuit. 7. 14.*

*Signifying the simplicity or sinceritie of our thankfulnessse, and worship of God, which should be true and from the heart Psal. 18. 41.*

6. The flesh of the offering for thanksgiving must bee eaten the same day, and for a Vow, within two dayes at the furthest, none might bee eaten the third day, but burnt if ought remained, *Leuit. 7. 16.*

*Teaching vs ever, not to prolong our duty of thankfulnessse and sanctification: but in recencie for benefits dayly renued, to practise the same: stale lingring thankesgiuing, which seldome is sincere, is reiected by God, Deut. 8. 10.*

7. If any vncleane person eat of the flesh of the peace-offering, hee shall bee cut off from his people, *verse 20.*

*Forewarning vs of that fearefull destruction and punishment that abides all carnall professors, who wil bee thought partakers of Christ, and yet leade an vncleane & vnconscionable life, Mat. 7.*

8. The

8. The flesh that toucheth any vnclean thing, shall not be eaten: but as vncleane it selfe, shall be burnt, *Leuit. 7. 19.*

*Shewing vs that the holy things of God are not to be prophaned, nor that wee should eate with the guiltinesse of wickedness and iniquitie, 1 Cor. 11.*

9. The offerer shall bring the Sacrifice with his owne hands, *verse 30.*

*Teaching vs thereby, that euery one is accepted, and liueth by his owne faith, Rom. 5.*

10. It must bee heaued vp before the Lord, *Ibid.*

*Noting the heauing vp of our hearts in due thanksgiving to God, and professing of the benefits received,*

*Hos. 14. 2. as also the heauing or lifting up of Christ Iesus upon the Crosse for us.*

*the heauing or lifting up of*

11. It must be shakent to and fro, East, West, North and South.

*Shadowing the publike thanksgiving of the faithfull in the Congregation of his Saints, to the Lord, whose presence is euerywhere,*

*as also, the proclaiming or publishing of the death of Christ in the Gospell, that should bee made knowne thorow all the parts of the world, Luk. 24. 47.*

*Signifying, not only that in action and affection our*

12. The right shoul-

*der*

der and brest was hea-  
ued vp before the  
Lord, and then giuen  
vnto the Priests for  
their portion, *verse*  
33.

*thankfulnesse should be to  
God: but also that Christ  
Iesus heaued vp for vs, is  
both brest and shoulder,  
that is, wisdom and  
strength to all his Elect  
Priest-hood whose portion  
he is, 1 Cor. 1. 30.*

38. *The solemne yeerely sacrifice of the  
Bullock and Goat, Leui. 16.*

1. **O**F the two Hee  
Goates it was  
by Lot that the one  
was taken, and the o-  
ther escaped, *Leuit.*  
16. 8.

*So was it by the secret  
Decree of the Lords allot-  
ment, that Christ should  
suffer, that so wee might  
escape damnation, Psal.  
40. 7.*

2. Hee on whom  
the Lot fel, was made  
a sinne-offering for  
the people, *verse 9.*

*So Christ whom the  
Lord decreed in his eter-  
nall counsell, and chose to  
bee offered for mankinde,  
was made a sinne-offering  
for his Church, Heb. 7.*

3. His bloud (as al-  
so the bloud of the

*So is the merit of the  
bloud of Iesus brought  
within the Holiest hea-  
Bul-*

Bullock) was brought within the Vaile, and was sprinkled vpon and before the Mercy-Seat, on the East-side which was towards the people, *ver. 18.*

4. The Holy place was purged so thereby from the vncleanesse of the children of Israel, *verse 20.*

5. No man shall be in the Tabernacle, when the Priest goes in to make atonement in the Holy place, while hee come out againe, and haue made it, and hee onely shall make the atonement, *verse 17.*

6. The Altar of Incense shall be sprin-

*uen, before the Throne of grace, to pleade for mercy for vs, Heb. 9. 23.*

*So is not onely the Church purged by the blood of Iesus, but heauen is selfe sanctified (as it were) and prepared to bee a place of rest for his owne Chosen, Heb. 9. 23.*

*Signifying thereby, that no creature is partner with him in the worke of mans Redemption, but he alone is the perfect Saviour and Mediator of his Church, Heb. 7. 25.*

*Shadowing, that through his own blood, he should be consecrate our intercessor,*  
kled

kled with the blood  
of the Goate.

7. The High-Priest  
shall cast off his glo-  
rious garments, when  
hee makes this atone-  
ment, *verse 4.*

8. Once onely a  
yeere this atonement  
was made, *verse 34.*

atonement should be made by Christ Iesus his own blood,  
wherby he should enter into the Holiest heauens, to  
appeare for vs before God eternally, *Heb. 9.*

9. The day of at-  
tonement shall bee a  
Sabbath for euer,  
*verse 31.*

and through the merit  
thereof our prayers should  
be accepted, *Heb. d. 6.*

Prefiguring that euen so  
should Christ Iesus the  
glory of his diuine Maie-  
stie, while in the shape of a  
seruant he should finish the  
worke of mans atonement  
and Reconciliation, *Isai.*

5.  
Shewing, that not often,  
but once for euer, without  
repetition that perfect at-

Shadowing thereby,  
that by the atonement, and  
expiation of Christs rest,  
euermlasting should bee ob-  
tained for vs, and in his  
death all other typicall sa-  
crifices should haue their  
end and rest, *Heb. 10.*

39. *The Scape-Goat, Leuit. 16.*

1. **T**HE Scape-goat was so called, because hee escaped aliue.

*Representing so Christ Iesus, who notwithstanding hee dyed for our sins, according to his humanitie, yet could not be detained or overcome by death: but reporting victory over death, and the graue, by vertue of his impassible Deity rose againe triumphantly, Mat. 28. 6.*

2. Hee was presented aliue, that by him Reconciliation might be made, *Leuit. 16. 10.*

*Signifying that all mankind being dead in sinne, he onely was presented aliue, euen fully righteous and holy, to make reconciliation for vs, Heb. 7. 26.*

3. With both hands vpon his head were confessed the sinnes and trespasses of the whole people, and he did beare them all, *verse 21.*

*Shewing, how euen so Christ Iesus should beare all the sinnes both great and small of his elect, and satisfie for them, and how that wee by a true faith ought to lay them all vpon him, Rom. 5.*

4. So bearing all

*Figuring, that euen so should Christ Iesus beare their*

their iniquities, hee was sent vnto a land of separation (saith the originall,) *verse 22.*

5. Hee was led out by a man appointed, *verse 21.*

6. Hewho led him forth, must wash his flesh and cloathes after his returne, and then come into the Host, *verse 26.*

would be accepted as one of Christs Church, purging himselfe of all vncleanesse and iniquity, 2 Cor. 5. 15.

*ring the iniquities of his Chosen, bee carried forth of Ierusalem vnto death, whereby his soule was separate from his body a time, Elay 53. 12.*

*Noting thereby, that the sinnes of man, euen of so many as are appointed to bee saued by him, led Christ forth to suffer, Ibid. ver. 3.*

*Signifying thereby, not onely, that, that which made Christ to dye, is the polluter of our soules: but also, that whosoener hath laid hand on Christ by a true faith, must leade a cleane and holy life, if he*



40. The cleansing of the Leper,  
Leuit. 14.

1. **T**He Bird that was killed for that vse, was a Sparrow (one of the cleane sort of Birds) by whose blood the Leper to be cleansed, behooued to bee sprinkled seuen times, *Leuit. 14. 52.*

2. This Sparrow was killed ouer pure water, in an earthen vessell, *Leuit. 14. 5.*

3. The liue Sparrow being dipt with Cedar wood, a Skarlet Lace, and Hysope, in the blood of the Sparrow slaine, was let goe into the broad field, *ver. 6.*

*Representing so the Lord Iesus, who like a Sparrow was of smal account in the world, cleane & innocent, by whose blood our leprous soules to be cleansed, must bee perfectly sprinkled, Esay 52. 14.*

*Signifying thereby Christ Iesus, who hath suffered for vs, his innocency and cleerenesse in our humane nature, Heb. 7. 26.*

*Shadowing thereby how that man by a true Faith (which hath euer with it a seruent loue, and a sweet sanctified life) bathing himselfe in the blood of Christ, by his death attaines both to life & freedom, Ioh. 14. 6.*

4. As

4. As also the dipping of the liue Sparrow into the bloud of the dead and that of necessitie (behoouing to be so.)

5. And the letting of the liue Sparrow flye in the open ayre or broad field, ver. 7.

6. The Leper that is healed, must wash his cloathes, and his flesh, and shaue off his hayre, after hee is discerned by the Priest to bee cleane, before that hee must enter into the Host, and

Signified, that the impossible Deity of Christ canno waies yeeld comfort to vs, considered alone, concerning the remission of sinnes, without the humane nature of Iesus Christ, that suffered for vs the death of the Crosse, Acts 20. 28. 2 Cor 5. 19. Heb. 2. 14.

Shadowed Christ Iesus by death, once consecrate to be the Author of eternall saluation, that hee should ascend on high, and bee seated in the Holiest heauens, Heb. 9. 5. 7. 26.

Shewing that a rebellious or scandalous person by excommunication separate from the Church, becoming penitent, must not bee againe rashly received, without euident proofes of his repentance giuen, both to Pastor and People, 2 Thes. 3.

there

there after must remaine seuen daies before he enter into his Tent, *verse 8, 9.*

7. The putting of the bloud then of his trespasse-offring vpon the right eare, thumb, and toe of him that was Leper, and of the oyle vpon all those places and his head, after hee had washed himselfe, *Leuit. 14. 17.*

*Signified the perf. Et expiation of the sinnes of e- uery penitent in Christs bloud, and consecration of them to Sanctification & cleannesse of life there- after, Acts 8. 21. 2 Cor. 2. 6.*

41. *The sacrifice of the Red Cow, and the sprinkling water, Numb. 19.*

1. **T**He colour of this Cow was Red, *Numb. 19. 2.*

*Whereby was betokened the bloudinesse of the Saniour in his Passion, Mat. 27.*

2. Shee behooued to bee without blemish, vpon whom neuer yoke came, *ibid.*

*Signifying thereby the perfect holinesse of Christ, who neuer bore the yoke of sinfulness, nor was subiect to the precepts of man, Isai. 53.*

3. Shee

3. Shee was burned without the Host, and her blood seuen times sprinkled before the Tabernacle of the Congregation *verse 3.*

4. She shall bee all burned, and Cedar wood, a Skarlet lace, and Hylop shall bee cast into the fire with her, *verse 6.*

*ence from dead workes to serue the liuing Lord, an vncorrupt life, a seruient loue to mankinde, and sanoury obedience in all things to his Father, accompanying him in his sufferings, Ephes. 4. 2.*

5. The ashes of this sin-offering was laid vp in a cleane place, to be made a Sprinkling Water for the Congregation, *verse 9.*

*Shewing how Christ should suffer without the City, and his blood should be a perfect purging of his Church, Heb. 13. 11.*

*Shadowing how that nothing in Christ is vnprofitable, & that through the eternall Spirit, by the shedding of his blood, hee should offer vp himselfe wholly without fault vnto God, to purge our consci-*

*Figuring thereby how the merit of the bloodshed and death of Christ, (the true Sinne-offering) in the Holiest heauens ever recent, should be a perpetuall purging and sprinkling water vnto his Church, Heb. 9. 13.*

4 That

6. That person that is defiled by the dead, and hath not the same sprinkled vpon him, shall be cut off from Israel, *verse* 13.

*tance of the Saints, Mat. 16. 16.*

*Whereby was signified, that, that person that is defiled with the corruption of sinne, and hath not the blood of Christ sprinkled vpon his soule, shall likewise bee cut off from the number and inheri-*

7. The Priest onely shall sprinkle this water vpon the vncleane person, and purge him.

*So it is Christ Iesus onely, who doth sprinkle his blood vpon penitent soules who come vnto him, and from him only is to be expected true pardon of our sinnes, Mat. 9. 6.*

The signification of other things, looke in the preceding sacrifices.

### *The Disparitie.*

**T**His sprinkling water made of the Ashes of the Heifer, sprinkling them that were vncleane, sanctified onely as touching the purifying of the flesh: but the blood of Christ, who through the eternall Spirit offered himselfe without fault to God, purges the

the conscience from dead workes, to serue the liuing God, *Heb. 9. 13, 14.*

## 42. I O S H V A.

1. **I**O S H V A, a Saviour.

*So was Iesus both in name and in deed, Mat. 1.*

2. He was the sonne of *Nun*, which is by interpretation, *Eternall*, and the seruant of *Moses*, *Exod. 24.*

*So was Christ the Sonne of the truely eternall Father, and may be said to be Moses seruant in a sort; because he followed after Moses in order, and subiected himselfe vnto Moses Law, in fulfilling what it commanded or typed, Mat. 5. 17.*

3. Hee ouercame the enemies of *Israel*, and going before them, brought them into the Land of *Canaan*, allotting to each one their portion, *Iosh. 13.*

*So hath Christ overcome the enemies of his Church, and hath ascended vp on high into the heauens before vs, there to prepare a place for each one of vs, and to bring vs thither, Ioh. 14. 2.*

4. *Moses*

4. *Moses* beeing dead, hee was made the Captaine of Gods people, hee leading them to the Land: but *Ioshua* entering them in the Land, *Deut. 31. 7.*

5. Hee saued *Rahabs* house that had the Red cord hung out at the window, and who receiued his spies, *Iosh. 6.*

6. Vnder *Moses* leading, the Cloude went before: but vnder *Ioshuab's* the same did vanish.

7. *Ioshua* was confirmed in his Calling, by the diuiding of

*So the Law ceasing, and the ceremonies thereof, he was appointed likewise the Captaine of his Church: the Law leading to Christ and heaven through him: but Christ by his death and Conquest giuing vs entry therein, Heb. 9.*

*So doth Christ saue the soule of euery penitent sinner that hath true faith in his blood, and the expresse grace thereof, receiving his Word in their hearts, and the Ministers thereof, for his cause, Isai. 49. 6.*

*So in the time of the Law, obscurity and darknesse was: but through the light of the Gospell vnder Christ, the same did depart, Heb. 9. 13.*

*So was Christ in the same Iordane, by the diuiding of the heauens, and presence of the holy Spirit*

the waters in Iordan,  
at the presence of the  
Arke standing therein,  
*Iosh. 3.*

8. Hee led *Israel*  
through those waters  
vnto Canaan.

9. *Moses* circumci-  
sed not the people :  
but *Ioshua*, *Iosh. 5.*

10. Manna ceased  
vnder *Ioshua* in Ca-  
naan, *Iosh. 5. 13.*

11. With the soun-  
ding of Rams Hornes  
by the *Louites*, the  
Arke compassing *Je-  
richo*, the high walls  
thereof fell downe, and  
the inhabitants there-  
of were so ouercome  
by him, *Iosh. 6.*

descending and resting  
upon him, *Mat. 3.*

So doth *Christ* his Cho-  
sen, through many afflicti-  
ons, and death it selfe vn-  
to heauen, *Psal. 23.*

So the Law sanctifieth  
not, but grace through  
*Christ*, *Rom. 8. 3.* Heb.  
7. 19.

So shall our knowledge  
of *Christ* by Word & Sa-  
craments cease in that  
heauenly glory, *Reu. 21.*  
23.

So by the sound of the  
Word, albeit contemp-  
tible in the mouthes of his  
Ministers, *Christ* hum-  
bles the high machinati-  
ons of mans heart, and o-  
uercomes his Aduersaries,  
*1 Ioh. 2. 14.*

12. The



12. The earth ( as the walles of Iericho )  
 prostrated it selfe before him: the waters  
 (as these of Iordan) yeelded vnto him, and the heauens ( as the  
 Sunne and Moone by their standing still )  
 obeyed him, *Iosh. 10. & 12.*

*So heauen and earth, and  
 all things that are therein,  
 bow themselves in reue-  
 rent obedience vnto the  
 Lord Iesus, Phil. 2. 10.*

13. Hee made his  
 Captaines tread vpon  
 the necks of the Ca-  
 naanite Kings after  
 the battell, whom hee  
 had ouercome, and  
 closed vp before, *Iosh.*  
*10.*

*So will Iesus doe to all  
 his chosen at their death :  
 but especially at that day  
 of generall Iudgemēt shall  
 he make all their enemies,  
 Satan, sinne and death,  
 with all other their foes to  
 be their footstoolle, whose  
 power euen in this life, &  
 day of battell was abated  
 and confined, Psal. 110. 1.*

14. He accepted the  
 Gibeonites who hum-  
 bly intreated peace of  
 him, *Iosh. 9.*

*So doth Christ accept all  
 penitent sinners, who in  
 the time of grace come  
 wisely vnto him, Luk. 15.  
 11.*

*The Disparitie.*

**I**osua conquered *Canaan*, not onely for the people of *Israel*, but also for himselfe in part: but Christ Iesus hath purchased that heauenly *Canaan*, onely for our sakes, hauing had it himselfe before, by the right of inheritance. He conquest it not by himselfe alone, but with the ayde of the Tribes of *Israel*: but Christ hath by himselfe onely purchased that heauenly inheritance: hee did the one without his owne bloodshed or death: but Christ hath not this other without both these: hee could not quite expell the Canaanite out of the Land: but Christ Iesus hath fully one and all ouercome our enemies.

43. *Gideon, Iudg. 6, 7. & 8. compared.*

I. **G**ideon, a Destroyer, or Breaker, who is called a Iudge, and a Sani-

So is Christ a Destroyer of his enemies, & a Iudge, to iudge the cause of his Chosen, & to saue and deliuer them, whose Calling our

our of Israel, by miracle confirmed in his Calling.

2. Before the battell with his foes, he is comforted by the Angell, and assured of victory.

3. Hee destroyed the Altar of *Baal*, and erected another vnto the Lord in that same place.

4. He offered vp a sacrifice, which the Lord, by fire from heauen, declared to be acceptable.

5. They who bowed downe on their knees to drinke of the waters, were counted vnfit Souldiours for *Gideon*.

was confirmed in like manner by miracles, Mat. 3. 1 Cor. 15. 57.

So was Christ before his conflict with death, and his other aduersaries, comforted in his Agony, Luk. 22.

So hath Christ the worship of Heathenish Idols, and by the preaching of the Gospell established in place thereof, the true worship of God.

So hath Christ offered up himselfe, and wherein the Lord by his voice and Spirit from Heauen likewise, hath declared himselfe well pleased, Mat. 3.

So they who delight in the pleasures of this world, & giue themselues vnto them, are as vnfit for Christ, Iude 4.

6. Gideon is expounded by his Aduersaries to bee a Barley Cake, yet which should ouerturne and throw downe their Tents.

7. By the sound of Trumpet, and shining of Lamps out of earthen broken vessels, he ouercame his enemies.

8. The swords of his Enemies killed themselves.

9. Hee was very meeke, and a man of no contention, as his answer to Ephraim shewes.

10. After his victory hee severely punished

*So was Christ vilipended by his enemies in the world, yet should overthrow them at last, and subdue them unto him, Psal. 110.*

*So by the trumpet of his Word, and light of the Gospell, carried thorow the world by weake instruments, hath hee confounded his Aduersaries, 1 Ioh. 2. 14.*

*So doth the malice and practices of the enemies of Christ, against him or his, turne bucke into their owne bowels, Psal. 7. 15.*

*So was Christ meeke and humble, whose voice was not heard in the streetes, Isai. 42. 2.*

*So shall Christ punish those at that great daie, the*

the men of Succoth,  
who denied him bread  
in his extremitie.

II. GIDEON de-  
nied to reigne ouer Is-  
rael, but interceded for  
them, *Iudg.* 6. 13.

who when hee was hungry  
fed him not, when he had  
subdued his enemies, and  
made them all his foot-  
stoole, *Psal.* 110. 2.

So did Christ, beeing  
sought by the people to be  
a worldly King: but inter-  
cedeth in Heauen for his  
Church for ever, *Heb.* 8.

### *The Disparitie.*

**G**ideon, not without other associates (as  
his sayd of *Ioshua*) overcame his enemies:  
but CHRIST alone, without the ayde of a-  
nie Creature, overcame his: he was loth a long  
time to vndergoe that Calling to deliuer *Isra-*  
*el*: but CHRIST most willingly and readily  
vndertooke to deliuer mankind: his sonnes  
after his death were slaine and destroyed:  
but so cannot the Children and Sonnes of  
CHRIST be destroyed, their life being in his  
hands, and one hayre of whose head cannot  
fall to the ground without his good will and  
pleasure: He left an Ephod with the people,  
which

which thereafter induced them to Idolatry: but Christ hath left his Word with his Church, to preserve them from the same for ever.

44. *Iephthe*, Iudg. 11. and 12.  
compared.

1. **I E P H T E**, opening.

hearts also to himselfe, & of the gates of that heavenly Paradise to our soules after death, Heb. 9. 10. 14. 2.

2. *Iephthe* was rejected of his Brethren, and yet the Lord appointed none other to save and deliver them, but him.

3. In time of a great bondage hee is

So is Christ the opening and manifestation of his Fathers will to us, of our

So Christ, albeit he came to his owne, yet they received him not, but disdainfully refused him, and yet the Lord decreed him to bee the onely saviour of his people, & that by no other Name under heaven wee should looke for salvation, but by the name of Iesus, Phil. 2. Act. 2. 6.

So in the time of the universall bondage of sinne, Satan, and death, which stirred

stirred vp to bee a deliuerer of Israel,

had captinate and thrall'd  
all men, Christ Iesus came  
to deliuer his Church,  
Hos. 13. 1 Cor. 13.

4. Hee punished  
and subdued after his  
victory the rebellious  
Ephraimites.

So shall Christ at the  
consummation of al things  
fully subdue all his rebellious  
enemies, Psal. 110.

*The Disparitie.*

**I**ephthē was begotten in sinne and whore-  
dome: but Christ was begotten without  
sinne in Virginitie. Iephthē offered his Daugh-  
ter, which was an vnlawfull and vnaccepta-  
ble sacrifice vnto the Lord: but Christ offered  
himselſe as a holy and acceptable sacrifice vn-  
to his Father.

45. Samson, Iudg. 13, 14, 15, & 16.

1. **S**amson, or Shim-  
shon, there the  
second time, because  
the Angell appeared  
twice vnto his Pa-

So did the Angell ap-  
peare once to Mary at the  
Annunciation, and the se-  
cond time to Ioseph in  
a dreame, resolving him  
concerning the mystery of  
rents,

rents; or hee was so called from *Shemesh*, which signifieth the Sunne.

2. *Israel* was in great thraldome and misery before his birth.

3. Vnexpectedly the Angell comes to his Mother, and albeit she was barren, promiseth that she should beare a Sonne, who should deliuer *Israel*.

4. The Angell confirmed his promise by a signe to *Samsons* mother.

5. *Samsons* parents were at first terrified and astonied, but thereafter were comforted.

*Christs conception who is our Sun of righteousness.*  
Mat. 1. Luke 1.

*So were the Iewes, and the whole world in the thraldome of sin, and ignorance, before Christs Birth, Rom. 3.*

*So did the Angell to Mary: and albeit she was a Virgin, promises the same likewise, Luke 1 30*

*So did the Angell to Mary, in saying, And behold, thy cosin Elizabeth, &c. ver. 36.*

*So was Mary and Ioseph at first troubled in mind, but thereafter by Christs birth comforted, Luke 1. 29. Mat. 1.*

6. *Samson*



6. *Samson* grew, and the Spirit waxed strong vpon him: and he was a *Nazarite*.

7. Hee tooke not a Wife of his owne people, but a stranger of the *Philistims*.

8. Hee assayed his strength first on a *Lyon*, who assaulted him in the way, when he was going to seeke his wife, out of which a little thereafter hee tooke forth honey.

9. Hee put forth his minde to the *Philistims* in a Riddle,

So did Christ in body, and in fauour with God and Man, and the Spirit was not measured vnto him, and hee was also a *Nazarite*, Luke 2. 52. Mat. 2.

So hath Christ his Church, not so much of Iewes as Gentiles, who were aliens from God, *Isai.* 55. 5.

So did Christ manifest his matchlesse strength, first on Satan, who tempted him in the *Wildernes*, when hee was entring in his calling after *Baptisme*, and overcame him. Whereof wee that are tempted in like manner, may gather this comfort, that hee that overcame for vs, will also overcome in vs, *Heb.* 4. 15.

So did Christ his doctrine to the *Pharisees* in *Parables*, Mat. 13. 34.

10. He

10. He was sold by Dalilah for money, and vnder shew of loue is traitoured to the Philistims.

11. He was bound, led away, blinded and at their Feast brought forth, bound to a Pillar and mocked: but by that Pillar and pulling downe thereof, he destroyed more of his enemies at his death, then hee did in his life.

12. His Brethren thereafter buried him.

13. The strength of Samson for a time lurked in the prison.

14. Notwithstan-

*So was Christ by Iudas, for thirty peeces of money, and with a kisse & salutation was betrayed to the Priests, Scribes and Pharises, Mat. 27.*

*So was Christ bound, ledde away, blinded with blond and spettle, and at last, at the Feast of the Passeouer, was nayled to the Crosse, and mocked at: but by that crucifying on the Crosse, he destroyed his enemies in a greater degree by his death, then euer they were in the time of his life, Luk, 23. 1 Cor. 15. 57.*

*So after Christs death, Ioseph of Arimathea and others of the godly buried him, Ibid. ver. 50.*

*So did the power of Christs Deitie in the graine.*

*So notwithstanding that Christ was watched in the ding*

ding that he was watched in *Gaza*, that hee might not escape: yet when all were a sleepe, he tooke off the gates of the Citie, and carried them away vnto the Mountaine with him.

grane, that hee might not bee taken away: yet when all the Souldiers were a sleepe, he gloriously arose, overcoming so the power of death and the grane, and carrying the triumphant victory thereof with him vnto heauen, Luke 24.

### The Disparitie.

**S**amson lost his former strength when hee was betrayed, and was apprehended, because he could not be able to resist: but so lost not Christ Iesus his powerfull strength when hee was betrayed, which hee did manifest, by his Word, asking, Whom seeke you? And saying, I am he: in making the Souldiers that came to take him, fall backward to the ground, and in that he said to *Peter*, that hee was able to command millions of Angels to assist him if he listed; so that willingly hee offered himselfe, and was not violently taken. Also, *Samsons* Wife was taken from him, and giuen

uen to another: but the Spouse of Christ his Church, can no creature take from him, or giue out of his hand. The ouerthrow of his enemies, was his ouerthrow likewise, and as they dyed, so hee dyed; but so it was not with Christ, for they onely did bruisse his heele: but hee did breake their head: they assaulted him onely violently: but he wounded them mortally, and ouercame.

46. Samuel, 1 Sam. I. compared.

1. **S**amuel, or She-  
mucl, apointed or  
heard of God.

So was Christ appoin-  
ted to bee the Saviour of  
mankinde, and was heard  
of the Lord in all things he  
desired, Heb. 6.

2. Hee was in fa-  
nour with God and  
Man, 1 Sam. 2. 26.

So was Christ, and did  
grow in both, Luke 2. 52.

3. He was called of  
God, and the Lord  
manifested his will to  
him, 1 Sam. 3. 4.

So was Christ called of  
the Father, and had the  
cleere and full manifesta-  
tion of his will to declare to  
mankinde, Ioh. 8. 46. Acti  
7. 37.

4. Hee

4. Hee was borne beyond expectation of any, of the barren wombe of *Hanna*, and dedicate to the Lord, *1 Sam. 1.*

5. Hee was Priest, Prophet, and Ruler in *Israel*, *1 Sam. 3. 4. 5. 7.*

6. He was most diligent and faithfull in Gods worke, and of a most innocent life, *1 Sam. 7. 16. 12. 12.*

7. He was vngratefully vsed of the people; who reiecting his *Gouernment*, craved another to bee a King, and to raigne ouer them, *1 Sam. 12.*

*So was Christ of the blessed wombe of a chaste Virgin Mary, and consecrate vnto the Father, Mat. 1.*

*So is Christ all these most truly in his Church, Heb. 9. loh. 18. loh. 8.*

*So was Christ Iesus in all these vncomparable and matchlesse.*

*Euen so was Christ of the Iewes, (his owne People, whom so saine he would haue gathered) who repudiating him likewise, professed that they had no King but Cæsar, Iohn 19. 15.*

*The Disparitie.*

**T**He Sonnes of *Samuel* were wicked, and walked not in his waies: but the children and Sonnes of Iesus Christ are holy and sanctified, and tread in his footsteps, following his example of life. He deliuered the gouernment from him vnto wicked *Saul*; but so shall Christ Iesus deliuer vp his Kingdome to none, nor the Regiment. of his Church, till all things be fulfilled, and the number of his Chosen accomplished.

47. *Dauid*, 1 Sam. 13, &c.

1. **D***Auid*, beloued,  
or a man according to Gods owne heart, 1 King. 14.8.

*So was Christ that truly welbeloued of God, in whom his soule was well content and pleased, Mat. 3.17.*

2. He was a Shepheard, 1 Sam. 17.15.

*So is Christ the true Shepheard of our soules, 1 Pet. 2.*

3. Hee pulled the

*So hath Christ powerfully deliuered his owne Sheepe*

Sheepe out of the Lyons mouth, and the Lambe out of the Pawes of the Beare,  
1 Sam. 17.

4. Hee was anointed to bee King and Ruler of *Israel*, 1 Sam. 16.

5. Betweene the time of his anointing, and installing in the possession of the kingdom, many troubles and persecutions interuened.

6. Though hee suffered innocently: yet hee was meeke and mercifull to al his persecuting enemies, 1 Sa. 24. &c.

*Chosen Flocke out of the power of Satan and damnation, 1 Cor. 15. 57.*

*So is Christ with the oyle of gladnes, to bee the Ruler and King of his Church, Ier. 23. 5.*

*So betweene the anointing of Christ, with the fulnes of the Spirit, and his glorious installing in the Kingdome of the Father, many afflictions and persecutions, yea death it selfe for our sakes interuened likewise, Iſai. 53.*

*So, though Christ suffered causelesely, yet ener he offered grace & mercy, and prayed for his crucifiers, Iſai. 53. 12.*

7. Hee was a Prophet also in *Israel*,  
Mat. 27. 35.

8. He deliuered the Host of *Israel* from that great *Goliath*, whom he killed, albeit beeing little of account : and with his owne sword he cut off his head, 1 *Sam.* 17.

9. The Lord honoured him with many and great victories,  
1 *Sam.* 18. 2 *Sam.* 21,

10. Hee brought backe the *Arke* againe  
2 *Sam.* 6.

Mat. 5. 6, &c. and hath reduced the Church from the spirituall captiuitie thereof fully, & from the obscurity of Types, to the cleere beholding of the bright substance, establishing it in that estate for euer, Heb. 9.

11. Euen those that

So was Christ that great Prophet of his Church, Act. 7. 37. Ioh. 1.

So hath Christ deliuered his Church, which none else could doe, from that fearesfull Giant Satan, whom he hath overcome, albeit contemptible in the eyes of the world, and with his owne machinations hath trod downe his head, Gen. 3. 15.

So likewise did he Christ Iesus ouer that old Serpēt, and all our spirituall enemies, 1 *Cor.* 15.

So hath Christ Iesus the truth that lay obscured by the false interpretation of the Scribes and Pharises,

So one of Christs Disciples, Iudas, who did dispute



late at his Table, rose vp against him, *Psal.* 41.9. *in the platter with him, betrayed him, Mat. 26.*

12. Last, in many Propheticall speeches hee Typed Christ Iesus, as, Thou wilt not suffer thy Holy One to see corruption : and, They parted my garments amongst them, and on my vesture did cast Lots ; My God, my God, why hast thou forsaken me? and such like many, as are quoted and set downe orderly in the Treatise following.

*All which, in competencie of substantiall truth, agreed properly to Christ Iesus alone.*

*The Disparitie.*

**D***avid* was a man of bloud : but Christ Iesus was meeke and peaceable. *David* for that cause was not suffered to build the Temple: but Christ Iesus is the sole and onely builder of his holy Church. His life was tainted with sundry blots : but the life of Christ was altogether spotlesse.

## 48. SALOMON.

1. **S**alomon, or She-  
lomoh, peaceable,  
the Sonne of David,  
greatly beloued of  
God, 2 Sam. 12. 24.

who receiued that Testimony from heauen, that he was  
the Lords Well-beloued, in whom hee is well pleased,  
Mat. 3. 17.

2. Hee was very  
• wife and rich, yea, a-  
boue all others there-  
in, 1 King. 3. & 4.

3. The Queene of  
Sheba came to see Sa-  
lomon from afarre, and  
brought gifts vnto  
him, 1 King. 10.

4. The fame of Sa-  
lomons speeches and  
doings spred a farre  
off.

So was Christ peacea-  
ble, yea, the Prince of  
Peace it selfe, called also  
the Sonne of David, be-  
cause he came of him ac-  
cording to the flesh, and

who receiued that Testimony from heauen, that he was  
the Lords Well-beloued, in whom hee is well pleased,  
Mat. 3. 17.

So is Christ the very  
wisdomes & full treasure  
of the riches of the Fa-  
ther, and matchlesse in  
both, Col. 2. 3.

So came the Wise-men  
from the East to see Iesus,  
and offered Gold, Myrrh,  
& Incense to him, Mat. 2.

So did the fame of  
Christ Iesus his doctrine  
& miracles, Mat. 5. 31.

5. He

5. Hee built the Temple, and dedicate it to the Father, 1. King 6.

6. He desired that all that should pray within the Temple, might be heard, 1 King. 8.

7. Hee appointed the seuerall Ministers and Office-bearers in the Temple.

*So hath Christ built the Church, and consecrate it vnto his Father, Gal. 3. 7, 8.*

*So Christ intercedeth, that all that pray in his holy Church, as true members thereof, may be likewise heard, Ioh. 17.*

*So hath Christ established the seuerall ministeriall functions and offices, that should bee in his Church, 1 Cor. 12.*

*The Disparitie.*

**S**alomon did fall away in the end of his life from that sinceritie, especially in Gods worship, which he had in the beginning, therefore procured a heauy punishment on his house after him: but Christ Iesus constantly perseuered vnto death, in that perfect obedience that hee yeelded alway to the Father, and therefore procured great blessings on his Church thereby for euer.

49. Salomons Temple, 1 King. 6. as it  
was a Type of Christs personall  
body, Ioh. 2. 19.

1. **I**T was a most  
glorious edifice,  
1 Kings 5, 6, 7. Chap-  
ters,

*So was the excellent Fa-  
bricke of the immaculate  
body of Christ.*

2. It was stone  
without, and gold  
within.

*To shew the resplendent  
glory of diuine Maiestie,  
lurking within a humane  
and humbled body, Esa. 9.*

3. It was full of  
light through the ma-  
ny windowes there-  
in.

*So our Saniour was full  
of heauenly knowledge in  
the Will of God, which he  
reuealed to mankinde ,  
Ioh. 1.*

4. It was carued  
round about vvith  
Cherubims, Palmes  
and Flowers.

*To note the seruiceable  
& ready attendace of the  
holy Angels vpon the persō  
of Christ, the Palme-trees  
signifying his triumphant  
victory ouer his & our e-  
nemies, & the Flowres his  
heauenly, diuers, and flou-  
rishing graces, Mat. 4.*

5. In

5. In the seuenth yeere, and Haruest moneth it was accomplished.

*To shew not onely the perfectiō of his person (signified by that perfect number of seuen, and ripenesse of such a season as Haruest) but also that in the fulnes of time, to accomplish Gods Decree, hee should come and, bee incarnate, Psal.40.7.*

6. The Temple was solemnly consecrate vnto the Lord,

*So was the person of Christ, by perfect obediēce in life and death vnto his Father, Ibid.*

7. There was pleasant Musicke vsed in the one.

*Which signified the heavenly harmony of diuine graces to the cōfort of his chosen, which should be in this other, Col. 2.3.*

8. In it was the Arke, where the glorie of GOD did appeare, which glory did fill also the Temple.

*So in Christ is the full treasure of all true wisdom, knowledge, & grace, and in whom the Godhead personally inhabited, and did replenish likewise this other, Col. 1.19.*

9. It was seated on Mount Moriah, and in the middest of Ierusalem it did stand.

*So Christ is on high placed, and in the midst of his Church is to bee found, Psal. 110.*

10. It was not lawfull but in the Temple to offer sacrifice.

*So is not any spirituell Sacrifice of ours, but in Christ, and through him acceptable, Heb. 7.*

11. Many presumed in the one, saying, The Temple of the Lord, The Temple of the Lord, yet were destroyed.

*So many presume in the verball professiō of Christ, that they beleene in him, and are baptized in his Name, yet shall bee damned, Mat. 7. 22.*

*The Disparitie.*

**F**Orty and sixe yeeres the Temple was in building, after that the same had beene destroyed, and cast downe by the Babylonians: but within three daies the Temple of the body of Christ Iesus did arise, after that the same had beene in a manner destroyed, and crucified by the Iewes and Romanes, *Ioh. 2. 19, 20, 21.*

50. *The Temple, as it was a Type of Christs  
mysticall body, the Church,*  
1 King. 6.

1. **I**T was of hewne  
polished stones  
and costly.

*So is the mysticall body  
of Christ of finely polished  
stones, euen purged and  
reformed soules, costly and  
precious in the Lords  
sight, Col. 1. 18. Psal. 45.*

2. In the building  
of it there was no  
noise heard.

10.

*So in the building of the  
church, the unity of truth,  
and of the Spirit of loue is*

*hereby recommended, without iarring either in opini-  
on, or affection. As also, in that the stones were fitted  
for the worke, before they were brought to bee built  
therein; it shewes, that before we can thinke, that we  
are to be counted as stones ready to be builded in that  
body and Temple of the Church, we must be fitted and  
reformed likewise, Isai. 4. 3.*

3. There concurred not onely to the  
building thereof *Salomon*, and his ser-  
uants: but also *Hiram*  
of *Tyrus*, and the *Si-*

*To shew that in the  
building of the Church,  
Iew & Gentile should con-  
curre: not onely the Apo-  
stles planting & founding  
the same, but their succes-  
sors, faithfull Pastors e-  
donians,*

*donians*, that did hew the timber vnto it.

4. It was ouerlaid within with fine gold vpon the carued Cedars.

5. In the Temple were many windowes, to make the house light.

6. In the Temple were seuerall degrees of Galleries or Lofts, each one aboue another, and larger each then other.

7. The walles were carued round about,

*uery where watering it, and building on their ground, 1 Cor. 12.*

*To shew the beauty of the Church, adorned with diuers gifts, to be inward, pure and precious, though vnseene, and not perceined of the world, Psal. 45.*

*So in the Church is the dispensation of many and diuers graces, to make the same bright and glorious, 1 Cor. 12. 4.*

*To shew the seuerall roomes and places, which God hath appointed in his Church: some higher, some lower; Apostles, Evangelists, Doctors, Pastors and Elders, &c. the same also being signified, by the diuersitie of Officers appointed in the Temple, Ibid.*

*To note the protection of the Church of God, by the ministry of Angels, with*



with Cherubims ,  
Palme-Trees , and  
Flowers.

3. In the seuenth  
yeere, and in the har-  
uest moneth, it was  
finished.

wholly in a triumphant company consummate, Re. 21. 22.

9. Salomon conse-  
crated the Temple  
vnto the Lord.

10. The Musicke  
that was vsed in the  
one.

11. In it was the  
Arke of the Testimo-  
nie.

12. The glorie of  
the Lord filled the  
Temple.

(though outwardly vn-  
seene) and the peaceable  
victorious flourishing vn-  
der the same, Heb. 1.

So in the fulnes of time,  
when the great Haruest  
shall be, the number of the  
Elect being accomplished,  
then shall the Church bee

So hath Christ, (that  
true Prince of Peace) his  
Church vnto his Father,  
Ioh. 17.

Did signifie the ioy of  
the faithfull in the other,  
Esa. 4. 2.

So in the Church is the  
Word of God, & covenant  
of Grace, borne by the Le-  
uites of Christs true Pa-  
stors, in the preaching and  
publishing of the same.

So doth the glorious pre-  
sence of God fill euer the  
other, beeing amongst his  
Chosen till the end of the  
world, Ioh. 14.

13. The

13. The Lord promised to hallow this House, and that his eyes and heart, if his people obeyed him, should bee there perpetually.

*So will the Lord sanctifie his Church, and if wee obey him constantly, his eye of mercy, and heart of cōpassion will bee vpon vs eternally, 1 Cor. 1. 30.*

14. In the Porch thereof were set two Pillars of Brasse, *Iachin* and *Boaz*, or stability and strength, with Lillies & Pomegranates carried vpon them.

*Noting thereby the stabilitie and strength of Christs Church through him, who is as a double Pillar vnto the same; or the two Sacraments of the Church, whereby our faith is strengthened and confirmed vnto holinesse, and fruitfulness in good works, Iames 2.*

### *The Disparitie.*

**T**He stones of the Temple were dead and senselesse: but the members of the Church of God, are sensible and liuely stones. They were polished and hewne by the hand of man, but these are reformed and sanctified by

by the Spirit of Grace. The Temple was vtterly destroyed and burnt by the enemies of *Israel*: but the true Church of God can neuer be so ouerthrowne: yea, the very gates of hell shall not preuaile against it.

Note that some things heere are rather for conueniencie of case compared, then any typicall signification is in them sought, as hath beene said in the Epistle hitherto.

*Elisha compared.*

1. **E**lisha, the health  
of God.

*So is Christ the health  
and saluation of God truly  
to all sick & lost soules,  
Mat. 9. 12.*

2. Hee succeeded  
*Elisha*, who anointed  
him to bee after him,  
him, 1 King. 19. 16.

*So Christ succeeded the  
Baptist (that second Eliah)  
who baptized him, to come  
after him likewise, with  
the baptisme of the fire &  
Spirit to baptize, Luke 3.*

3. He receiued the  
double of the Spirit of  
*Eliah*, 2 King. 2. 9.

*So, Christ got not onely  
the double, but the ful mea-  
sure of the Spirit which  
Iohn had, and that with-  
out measure, Ioh. 1. 14.*

4. He

4. Hee cured *Naman* of his Leprosie; hee raised the dead, healed the waters that were poysoned, with few loaues miraculously hee fed many, &c. and did many such miracles. 2 Kings 5. & 2. & 4.

5. *Elisba* had an vntrue and couetous *Gebezi*. that serued him, who therefore was fearefully punished, 2 King. 5.

6. *Elisba* was called the Chariot & Horsemen of *Israel*, 2 King. 13.

7. He diuided the waters of *Iordan* with

*So Christ doth cure our spirituall Leprosie by the bathing of his bloud, and tempers the waters of affliction to vs, fed likewise many thousands with few loaues, raised the dead, & daily raiseth dead soules by the quickening of his grace, and did farre many and greater miracles and wonders.*

*So Christ had a false and couetous Iudas, who followed him, who therefore also fearefully perished, Mat. 26.*

*So Christ is the Chariot whereby wee are carried vnto heauen, and the sure defence and safeguard of his chosen, against all their enemies, Zech. 14. 12.*

*So hath Christ made a safe way through death by his*

his Cloake, 2 King.2.  
14.

8. They that mocked  
*Elisba*, were feareful-  
ly deuoured, 2 King.2.  
23.

9. Nothing so se-  
cret could be hid from  
*Elisba*, 2 Kings 6.8.  
& 32.

10. A dead body  
beeing cast into the  
Sepulchre of *Elisba*,  
touching his bones is  
raised againe, 2 King.  
13.21.

*His Crosse*, Heb.9. Pſal.  
23.

*So shall all those that  
mocke Christ Iesus or his  
Messengers, iustly be de-  
stroyed*, 2 Theſ.2.10.

*So no secret thought  
of the very heart, can be  
hid from Christ*, Mat.9.4

*So are our dead soules  
quicken'd and raised beere  
by the touch of Christ by  
faith, and so shall our dead  
bodies also be raised from  
the graue hereafter by the  
vertue of his Resurrectiō,  
who was laid in the graue  
likewise*, Rom.4.25.

*The Disparitie.*

**E***lisba* was of a seuerer Spirit, as appeares in  
the example of the children who moc-  
ked him, and of his seruant *Gehazi*. &c. but  
Christ was of a most milde and meeke Spi-  
rit,

rit, as is evidently to bee seene in his patient sufferings of all iniuries without reuenge; yea, he killed the mouth of him that betraied him, and cured the eare of *Malchus* who came out against him.

### 52. Daniel, compared.

1. **D**aniel, the iudgement of God.

*So is Christ the iudgement and wisdom of the Father, Ioh. 1.*

2. Hee was an excellent opener of secrets, *Dan. 2. 5.*

*So was Christ that matchlesse manifestor of heavenly and hid mysteries, Ibid. and Ioh. 8.*

3. Hee was made one of the three Rulers of the whole Kingdome, *Dan. 5. 29.*

*So is Christ, with the Father and Holy Ghost, one of the Rulers of all the Kingdome of Heauen and earth, with all things that therein are, Ioh. 3. 35.*

4. Hee was preferred by the King, to be aboue all the other Rulers in the whole Realme, *Dan. 6. 3.*

*So Christ is by the Father aduanced aboue all powers aboue or below, whatsoener, Psal. 110.*

5. He

5. He was enuied, innocently accused, taken, condemned, and cast into the Lyons den, *Dan. 6.*

6. The Lyons had no power to deuoure him: wherefore hee came safely frō them againe.

7. His enemies were cast in, next to his deliuery, and were by the Lyons speedily destroyed.

8. Hee destroyed *Bel*, and the Dragon, and ouerthrew Idolatry, *Dan. 13.*

*So was Christ Iesus likewise enuied causelessly, accused innocently, taken wrongfully, condemned vniustly, and put to death cruelly.*

*So neither hath death power to destroy Christ, nor the graue power to detain him, but gloriously he rose againe from both, Psal, 16. Luke 24.*

*So were the Iewes after Christs Ascension, by the merciles Romans cruelly deuoured, yea, death and the graue by Christs Resurrection were swallowed up in victory, Hosea 13. Dan, 9.*

*So hath Christ overcome sinne and the Serpent, and by the preaching of his Truth, abrogate Heathenish idolatrous worship, Gen. 3. 15.*

## 53. IONAH.

1. **I** Onah, a Doue in name.

*So was Christ the same in nature, (to wit) meeke and humble, Esa. 53.*

2. Hee was the Lords Prophet.

*So was Christ Iesus the same, Ioh. 8.*

3. For the safety of the rest in the Ship, he was cast into the Sea to drowne.

*So for the safety of mankind, Christ was sent into the world to dye, Ephes. 1. 10.*

4. Hee was three daies, and three nights in the Whales belly, yet at last came forth, *Jonah 2. 10.*

*So was Christ three daies and three nights in the bowels of the earth, yet at last arose, Mat. 12. 40.*

## 54. Iehoshua, Zech. 3. 3. to 6.

1. **I** Ehosbua, a Saviour, or the saluation of the Lord.

*So is Iesus the same both in name, and in effect.*

2. Hee was the Lords High Priest.

*So is Iesus the High Priest of GOD vnto his chosen Church, Heb. 7.*

3. He



3. Hee stood vp as  
a Mediatour for his  
people.

4. Satan resisted  
him, but altogether in  
vaine, for hee was re-  
buked.

5. Iehoshua was cloa-  
thed at first with fil-  
thy garments, but  
thereafter they were  
taken away, and glori-  
ous garments were gi-  
uen vnto him: signify-  
ing the taking away  
of his sins, and couer-  
ture of him by the  
righteousnes of Iesus  
Christ.

6. A Diademe was

*So doth Christ for euer  
for his Church, Heb. 8.*

*So tempted he Christ,  
but in vaine likewise: for  
he was ouercome, and resi-  
sted him in his function by  
the Scribes and Pharises,  
but preuailed not, Mat. 4.*

*So was Christ Iesus him-  
selfe at first cloathed with  
ignominie the base rags of  
our nature, and shape of a  
seruant, wherein hee did  
suffer, hauing also the fil-  
thy garment of our sins put  
upon him by imputation,  
but after this his humilia-  
tiō, he was brought to ex-  
altation, and cloathed not  
onely with perfect righte-  
ousnes, but with that glory  
that he had with the Fa-  
ther, before the beginning  
of the world, psal. 110.*

*So was a Diademe of  
glory set vpon the head of  
likewise*

likewise set vpon the head of *Iehoshua*.

*Iesus, to shew him thereby to bee not onely the High-Priest, but Prince of his people, Zech. 14. 9.*

55. *Zerubbabel, Haggai. 1. & 2,*

1. **Z**erubbabel, a stranger in Babel, or alien from confusion.

*So was Christ a stranger in this wicked world, his proper seate being the heauens, & an alien from sinne; and eternall confusion, the wages thereof.*

2. Hee is called the Elect one of God in a speciall manner, *Hag. 2 24.*

*Se is Christ Iesus the same most truely and properly.*

3. The Lord promifeth to make him as a Signet: signifying thereby, that his dignity and glory should be most excellent.

*Which onely & fully is accomplished in Christ.*

4. He was a Prince of his people.

*So is Christ the onely Prince of his chosen.*

5. He was appointed by God to build the materiaall Temple.

*So was Christ Iesus to build the spirituall Temple.*

6. That

6. That which hee built, was as nothing in outward shew, in comparison of the first Temple: but yet it was more glorious inwardly, in respect of the Lords filling it with his presence, and giuing of his peace therein, *Hag. 2.4.8. & 10.*

7. All nations, and the desire of all nations shall be moued to come to this Temple of the Lord, *Hag. 2.8.*

*So the Church which Christ hath built, is as nothing in outward glorious shew, being base and contemptible in this world, but (like the kings daughter) she is al glorious within, by the spirituall presence of her Builder, her Head, & Husband Iesus, who with his presēce giues her also his peace, which the world can neither giue, receiue, nor take away from her.*

*Fore-prophecyng so, that accomplishēt in the conuersion of the gentiles, to the cleere Faith, and true Church of Iesus.*

**FINIS.**

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THE  
HARMONY  
OF ALL THE  
PROPHETS:

BREATHING WITH  
one mouth the myſterie of CHRIST  
*comming: and of that Redemption*  
which by his death he was  
to accompliſh:

To confirme the CHRISTIAN; and  
convince the I E V V.

---

By WILLIAM GVILD *Minister of Gods*  
WORD at King-Edward in Scotland.

---

The command, I O H N 5.39.  
*Search the Scriptures: for in them ye thinke to haue eternall*  
*life, and they are they that testiſie of me.*

---

L O N D O N,  
Printed by G. M. for Robert Allott, and are to  
be ſold at his ſhop in Pauls Church-yard, at the  
ſigne of the Grey-bound, 1626.

[illegible]

1990

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TO  
THE REVE-  
REND AND RIGHT  
Worshipfull, D. YOUNG  
Deane of Winchester.

Right Worshipfull,



HE Lord, who  
is the GOD of  
order, abhorring  
confusion, hath by  
degrees of light, from time to  
time manifested that hid trea-  
sure of his mercy, and our com-  
fort,

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## The Epistle

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fort, fore-shaddowing first by Types, then fore-shewing by Prophecies, and at last pointing more cleerely and particularly at that Lambe of God, by the Baptist his fore-runner. So that each age and manner of Reuelation hath had still the cleerer Demonstration of the Messiah, who was approaching: Euen as the earth more and more is illuminate, the neerer the Sunnes arising vpon our Horison is at hand: like Noah, who first opened the window of the Arke wherein hee was, then remooued the couering thereof, and at last stept forth himselfe. This is the Ladder  
which



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## Dedicatory.

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which Iacob saw comming  
thus downe from Heauen, by the  
seuerall degrees of cleerer and nee-  
rer manifestation, and the Starry  
fore-guiding light, leading at last  
to the place where the Babe was,  
but there standing and vanishing  
without further progresse.

So that it is a maruell how  
that the Vaile so long should bee  
upon the eyes of Israel, or the  
Kall of induration upon the  
heart of Iudah; but that euen  
when hee came, marking euerie  
plaine Prophecie, that was fore-  
told of him, and seeing the ful-  
filling of the same in his Person,  
they might haue knowne their  
King.

He-

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## The Epistle

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Herod conuocates all the Ecclesiasticall sort, and asks where hee should bee borne; and they answer, At Bethleem: For so it is written: there they saw his Humilitie at his first entrance into the world: and why then trusted they not likewise their owne quotation, and embraced their Lord?

Let them peruse in like manner, the rest of these Prophecies that are spoken of him, (according to the particulars of the Treatise following) and (laying aside their stiffe neckednes, of old upbraided vnto them) truely apply, and they shall be forced to come to that

con-

## Dedicatory.

conclusion of Appollos, that it <sup>Acts 18. 21.</sup> is evident by Scripture, That Iesus is that Christ, all those things spoken of the Messiah, agreeing to him alone, and being applyable to no other besides.

The humble abasement of this lowly Lord, comming in the shape of a Seruant, and dying so ignominious a death for mankinde, beeing the cause of this Stumbling of theirs, they expecting a worldly glorious King, and a corporall Deliu-  
rance. Therefore <sup>Isaiah 53.</sup> Isaiah, foreseeing their incredulity for this cause, cryes out, Who will beleecue our report? or to  
whom

## The Epistle

whom is the arme of the  
*Luke. 1. 34.* Lord reuealed? And holy Si-  
meon pronounceth him to be  
appointed for the rising and fall  
of many in Israel, and for a signe  
which should bee spoken against;  
the wise OEconomie of the Lords  
grace beeing herein manifested;  
that by the reiection for a time, the  
fulnesse of the Gentiles might bee  
accomplished, all men might taste  
of grace, and the ends of the  
*Psal. 2.* earth might bee his Sonnes posses-  
sion.

But would they enter within  
the Vaile, and behold what glo-  
ry of the Holiest is vnder the  
base outward couering of the  
Arke, and by a holy considera-  
tion

## Dedicatorie

tion digge within the earth of  
his humanitie, and they should  
finde the glorious Pearle and  
treasure of the incomprehen-  
sible Deity, manifesting it selfe  
in his life, in matchlesse mi-  
racles, possible onely to that  
nature to performe; so that the  
simple people are forced to  
confesse, that none could doe  
such things, except God were  
with him, discovering it selfe  
also in his death by fearefull  
wonders: so that the Centuri-  
on proclaimes, Of a surety hee  
was the Sonne of God: and  
after his glorious Resurrecti-  
on and Ascension, notwithstanding  
the mightiest oppositi-

## The Epistle

on of the world, and Prince thereof, by strait Lawes, close imprisonments, cruel torments, farre exilements, and sundrie sorts of death; yet this crucified Iesus, by a few Fishermen, whom he made Fishers of men, subdued the world in short space to himselfe, making Emperours to lay downe their Crownes at his feete, who was crowned with Thornes; their Scepters to sway to the advancement of his Kingdome, in whose hand a Reede, for a Scepter, was sometimes mockingly put; their Empires, Oracles, Idols, and former heathenish worship, like Dagon  
false

## Dedicatory.

falne before the Arke, lying  
ouerthrowne, stricken dumbe,  
broken in pieces, and ( as Sise-  
ra before Iael ) prostrate at  
the foot of his Crosse, by igno-  
rance ( as the world accounted )  
subduing learning; by simplici-  
tie; wisdom; by humilitie;  
pride; by weaknesse, power;  
by meekenesse, cruelty; by suffe-  
ring, obtaining victorie; and  
by shame, attayning to glorie,  
the most glorious, and most  
mightie Kingdomes which wee  
see, beeing but small pieces of  
their Conquests, and Monu-  
ments of their Trophe.

What a death then is this;  
that hath done such things as

1619

O 2

all

## The Epistle

all the liuing could not doe?  
What matchlesse power is this  
that hath wrought such incre-  
dible things by weaknesse, by  
contempt, by the folly of prea-  
ching? What base meanes is  
this to bring down highest Po-  
wers, Principalities, Thrones  
and Dominions? And how  
comes it to passe, that these con-  
querours at last glorie to dye  
for him, who dyed such a cur-  
sed, and shamefull death, but  
that they know hee liueth and  
raigneth for euer? and thereby  
they ( hauing liued heere by  
grace in him, and dyed wit-  
nessing for him ) should bee  
brought to liue and raigne in  
glory



## Dedicatory.

glory eternally with him?

But our hope (according to the promise) is, that the Vaile at last will bee taken from their eyes, and Iapheth and Sem shall be found in one Tent: the Lord will powre upon the House of Daud, and upon the Inhabitants of Ierusalem, the Spirit of grace and of compassion, and they shall looke on him whom they haue pierced.

Zeck. 12 10.

These paines, Sir, that I haue taken herein, I haue dedicate to your Name, as a testimony of my more then deserved duty and affection to you, which I shall thinke my selfe euer bound to owe,

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## The Epistle

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for your manifold courtesies,  
whereof at your last beeing in  
your owne Natiue Countrey, I  
had sufficient prooffe; espe-  
cially, not onely in that ac-  
cesse of LEVI to his Sa-  
cred MAIESTIE, by your  
meanes, and your vndermerited  
speeches there anent: but  
likewise in that Royall gra-  
cing of the same, which there-  
after ensued, and of the Au-  
thour (though unworthie)  
thereof. The experience there-  
fore of your modest, humane,  
and most gentle inclination,  
assures mee at this time, of  
your owne courteous and kind  
acceptation of this harmoni-  
call

107                      80

---

## Dedicatory.

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call consent, (in making the  
Old Testament (as it were)  
by the hand to leade in the  
New; and the Trumpet of the  
Prophets to sound the newes of  
the Gospel) without the needing  
many (if any) words, earnestly  
to sute the same.

Receiue therefore, Sir, from  
an affectionate heart, and du-  
tifull hand, this small Pledge  
of gratitude and remembrance,  
and what weakenesse or defect  
is therein, let your better a-  
bilitie and Learned Iudgement  
couer, support, and supply the  
same. Whereunto remitting  
and recommending it: Besee-  
ching GOD to multiply vpon

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## The Epistle

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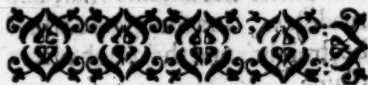
you the growth of his Grace,  
and sensible blessing, and that  
with our Master Iesus, you  
may dayly grow more and more  
in fauour both with God and  
Man.

Your Worships in all

sincere and dutifull

affection in the Lord,

**WILLIAM GUILD.**



# THE HARMONY OF ALL THE PRO- PHETS.

1. *His Fore-runner,*  
the BAPTIST.



**B**EHOLD, I will  
send my Messen-  
ger, and hee shall  
prepare the way  
before me, &c.

*Malachy 3.1*

A Voice cryeth in the Wyl-  
dernesse, Prepare you the way of  
the Lord, make strait in the desert  
a path for our God.

*Isaiah 40.3.*

Every valley shall bee exalted,  
and

*Vers 4.*

and euerie Mountaine shall bee  
made low, and the crooked shall  
be streight, and the rough places  
plaine.

*Vers 5.*

And the glorie of the Lord  
shal be reuealed, and all flesh shall  
see it together : for the mouth of  
the Lord hath spoken it.

*Zacharias,  
Luke 1. 76.*

And thou, Babe, shalt be called  
the Prophet of the most High :  
for thou shalt go before the face  
of the Lord, to prepare his waies,

*Vers 77.*

And to giue knowledge of Sal-  
uation vnto his people, by the re-  
mission of their finnes :

*Vers 78*

Through the tender mercie of  
our God, whereby the Day spring  
from on high hath visited vs.

*Vers 79.*

To giue light to them that sit  
in darknesse, and in the shadow  
of death : and to guide our feete  
into the way of peace.

*Malasby 4. 5.*

Behold, I will send you *Elias*  
the Prophet, before the com-  
ming

ming of the great and fearefull  
Day of the Lord.

And he shall turne the heart of *Verse 6.*  
the Fathers to the Children; and  
the heart of the children to their  
fathers: lest I come and smite the  
earth with cursing.

And if ye will receiue it; *John* *Matth. 11. 14.*  
is that *Elias* (sayth Christ) which  
was to come.

2. His owne comming or birth.

There shall come a Starre of *Balaam.*  
*Jacob*: and a Scepter shall a-  
rise of *Israel*, that shall smite the  
coasts of *Maab*; and destroy the  
sonnes of *Sheth*. *Numb. 24. 17.*

O *Zion*; that bringest good ti-  
dings; get thee vp into the high  
Mountaines: O *Ierusalem*; that  
bringest good tydings, lift vp thy  
voice with strength; lift it vp, bee  
not afraide; Say to the Cities  
of

Verse 10

of Iudah, *Behold your G O D.*

Behold, the Lord God will come with power, and his arme shall rule for him: behold, his reward is with him, and his worke is before him.

Chap. 23. 16.

Therefore thus saith the Lord God; Behold, I will lay in Sion, a Stone, a tryed Stone, a precious Corner Stone, a sure foundation, he that beleeueth, shall not make haste.

Chap. 9. 6.

For vnto Vs a Child is Borne, and vnto Vs a Sonne is Given, and the gouernment is vpon his shoulder: and hee shall call his Name Wonderfull, Counsellor, the Mighty God, the Euerlasting Father, the Prince of Peace, the increase of his gouernment and peace shall haue no end.

Chap. 41. 27.

I will giue vnto Ierusalem one that shall bring good tidings vnto it.

10

And



And their noble Ruler shall be  
of themselves, and their Gouver-  
nour shall proceed from the midst  
of them: and I will cause him to  
draw neere & approach vnto me.  
For who is this that directeth his  
heart to come vnto me (saith the  
Lord?)

Ier. 30. 21.

In those daies, and at that time,  
will I cause the Branch of Right-  
teousnes to grow vp vnto *Dauid*,  
and he shall execute Iudgement  
and Righteousnes in the Land.

Chap. 32. 15.

Behold I will bring forth the  
Branch my Seruant.

Zech. 3. 8.

For lo, the Stone that I haue  
laid before *Iehoshua*, vpo that one  
Stone there shall bee seuen eyes:  
Behold, I wil cut out the grauing  
thereof, saith the Lord of Hosts:  
and I will take away the iniquity  
of the Land in one day.

Euse 2.

In that day there shall bee a  
Fountaine opened to the House  
of

Chap. 13. 1.

of *David*, and to the inhabitants of *Ierusalem*; for sinne and for vncleanesse.

*Malac. 3. 1.*

And the Lord whom yee seeke, shall speedily come to his Temple; euen the Messenger of the Couenant whom ye desire: Behold, hee shall come, sayth the Lord of Hosts.

*Verse 2.*

But who may abide the day of his comming? and who shall endure when he appeareth? For he is like purging fire, and like Fullers Sope.

*Verse 3.*

And hee shall sit downe to try and fine the siluer: he shall euen fine the sonnes of *Leui*, and purifie them as gold and siluer, that they may bring offrings vnto the Lord in Righteousnes.

*Isaiah. 59. 20.*

And the Redeemer shall come vnto *Zion*; and vnto them that turne from Iniquity in *Iacob*, saith the Lord.

3. The time of his comming,  
or Birth.

THE Scepter shall not depart from *Judah*; nor a Law-giuer from betweene his feete, vntill *Shiloh* come: and the people shall be gathered vnto him.

*Jacob,*  
*Gen. 49. 10.*

Now assemble thy Garrisons, O Daughter of Garrisons (*Ierusalem*) he hath laid siege against vs: they shall smite the Iudge of *Israel* with a Rod vpon the cheeke.

*Micah. 5. 1.*

And thou *Bethleem Ephrathah*, &c. out of thee shall hee (*then*) come forth vnto me, that shall be the Ruler in *Israel*.

*Verse 2.*

And there shall be a day (it is knowne to the Lord) neither day nor night, but about the euening time it shall be light (that is, there shall be a gloomy time of trouble and subiection: in the end where-

*See Zachary 14.*  
*7. 8.*

of

of God shall send spirituall comfort to the Iewes.)

Verse 8.

And in that day shall there waters of Life goe out from *Ierusalem*, halfe of them toward the East Sea, and halfe of them toward the vttermost Sea, and shall bee both in Summer and Winter.

*Dan. 9. 24.*

Seuenty Weekes (which was 490.yeeres till Christs comming) are determined vpon thy people, and vpon the holy Citie, to finish the wickednesse, and to seale vp the sinnes, and to reueile the iniquitie, and to bring in euerlasting righteousness, and to seale vp the Vision and Prophesie, and to anoint the most Holy.

Verse 25.

Know therefore and vnderstand, that from the going forth of the Commandement to bring againe the people, and to build *Ierusalem*, vnto *Messiah* the Prince, shall be seuen weekes, and threescore

score and two weekes, and the street shall be built againe, and the wall in a troublesome time.

See the Marginall note of the Bible, which explaines this count.

4. *The place of his Birth, and of what Tribe he should be of.*

AND thou, *Betbleem-Ephrathah*, *Mich. 5. 2.*  
art little to be amongst the thousands of *Judah*: yet out of thee shall he come forth vnto me, that shall be the Ruler in *Israel*, whose goings forth haue been from the beginning, and from everlasting.

And he shall stand and feed in the strength of the Lord, and in the Majesty of the Name of the Lord his God, and they shall dwell still: for now shall hee be magnified vnto the ends of the World: and hee shall be our peace.

5. Of what Family or Stocke  
he should be of.

Isaiab 11.1.

**B**Vt there shall come a Rod forth  
of the Stocke of *Isbai* : and a  
Graffe shall grow out of his Rootes.

Vers 2.

And the Spirit of the Lord shall  
rest vpon him, &c.

Vers 10.

And in that day the Root of *Isbai*,  
which shall stand vp as a signe vnto  
the people : the Nations shall seeke  
vnto it, and the rest shall be glorious.

Ier. 33.15.

In those dayes, and at that time,  
will I cause the branch of Righteous-  
nesse to growe vpon *Dauid* : and he  
shall execute Iudgement and righte-  
ousnesse in the Land.

6. Who should be his Mother.

Isaiab 7.14.

**B**Ehold, a Virgin shall conceiue  
and beare a Sonne, and she shall  
call his name *Immanuel* : Butter and  
Honey shall hee eate, till hee haue  
know-

knowledge to refuse the euill, and  
choose the good.

For the Lord hath created a new  
thing in the earth: A Woman shall  
compasse a Man. *Ier. 31. 22.*

7. *He is presented to the Lord, and cir-  
cumcised; as it is written.*

**E**Very man-childe that first ope-  
neth the wombe, shall be holy to  
the Lord. And in the eighth day  
the fore-skinne of the chilles flesh  
shall be circumcised. *Leu. 12. 3.  
6. 3.*

8. *Hee is carried to Egypt after his  
Birth, that it might be fulfilled.*

**O**Vt of Egypt haue I called my  
Sonne. *Hos. 11. 1.*

9. *A great slaughter of the Aethio-  
pian children ensueth thereafter;  
whereby this Prophecie was fulfilled.*

**I**N Rhama was a voice heard, *Ier. 31. 15.*  
mourning and weeping, and great

howling ; *Rachel* weeping for her children, and would not be comforted, because they were not.

10. *After his returne, hee is brought and abides in Nazareth: that it might be fulfilled which was spoken by the Prophees,*

*Judg. 13. 5.  
Being ty-  
ped there,  
by Sampson  
Mat. 2. 23.*

THAT hee should bee called a Na-  
zarite.

11. *He should be God.*

*Isa. 40. 9.*

O Zion, that bringest good ty-  
dings, &c. say to the Cities of  
*Judah*, Behold your God.

*Chap. 9. 6.*

For vnto vs a child is borne, and  
vnto vs a Son is giuen, and his Go-  
uernment is vpon his shoulder: and  
he shall call his name, Wonderful,  
Councillor, The mighty God, &c.

*Chap. 35. 4.*

Say to them that are fearefull, Be  
strong, feare not, behold, your God  
cometh with vengeance; euen God  
with



with a recompence, hee will come,  
and *saue* you.

Then shall the eyes of the blind  
be lightened, and the eares of the  
deafe be opened.

*Verse 5.*

And in that day shall men say, Lo,  
this is our God; we haue waited for  
him, and he will saue vs.

*Chap. 2. 5. 9.*

12. *He should be man.*

**T**He [Seed] of the Woman shall  
bruise downe the head of the  
Serpent.

*Gen. 3. 15.*

In thee, and in [thy Seed] shall all  
the Families of the earth be blessed.

*Ier. 30. 21.  
26. 4. 28. 4.*

I will raise them vp a Prophet from  
amongst their Brethren [like vnto  
thee] and will put my words in his  
mouth, and he shall speak vnto them  
all that I command him: and who-  
souer wil not hearken to my words,  
which hee shall speake in my name,  
I will require it of him.

*Deu. 18. 18.*

And their noble Ruler shall bee

*chap. 12. 3.*

of themselves, and their Gouvernour shall proceede from the midst of them.

Isaiah 53.3

Hee is a man full of sorrowes, and hath experience of infirmities.

13. Hee should be both united in one Person.

Isaiah 7.14

And they shall call him *Immanuel*: which is by Interpretation, *God with vs.*

14. The Spirit of God should rest upon him: as was visibly scene, in his Baptisme.

Isaiah 42.1.

Behold, my Seruant, I will stay vpon him [mine Elect, in whom my soule delighteth] I haue put my Spirit vpon him, he shall bring forth Iudgement to the Gentiles.

chap. 11. 2.

And the Spirit of the Lord shall rest vpon him: the Spirit of Wisdom and vnderstanding: the Spirit of Counsell and strength: the Spirit

rit of knowledge, and of the feare  
of the Lord:

And shall make him prudent in *Vers 3.*  
the feare of the Lord: for hee shall  
not iudge after the sight of his eyes;  
neither reprove by the hearing of  
his eares.

But with righteousness shall hee *Vers 4.*  
iudge the poore, and with equity  
shall hee reprove for the meeke of  
the earth: and hee shall smite the  
earth with the rod of his mouth, and  
with the breath of his lips shall hee  
slay the wicked.

And iustice shall be the girdle of *Vers 5.*  
his loynes, and faithfulness the gir-  
dle of his reynes.

15. *His Name shall bee IESVS  
CHRIST, or a Saviour anointed  
by God: and to what end his com-  
ming and annointing shall be.*

Isa. 60. 16.  
 & 45. 21.

**A**ND thou shalt know, that I the Lord am thy *Sauour*, and thy *Redeemer*, the mighty one of *Jacob*.

Chap. 43.

I, euen I am the Lord, and besides me, there is no other *Sauour*.

Chap. 61. 1.

The Spirit of the Lord is vpon me; therfore hath the Lord *anointed* me: he hath sent me to preach good tydings to the poore, to bind vp the broken-hearted, to preach liberty to the captiues, and to them that are bound, the opening of the prison.

Verse 2.

To preach the acceptable yeere of the Lord, and the day of vengeance of our *G o d*, to comfort all that mourne.

Verse 3.

To appoint vnto them that mourn in *Zion*, and to giue vnto them beauty for ashes; the oyle of ioy for mourning; the garment of gladnesse, for the spirit of heauinesse; that they might be called, The Trees of righteousness, The planting of the Lord, that he might be glorified.

I the Lord haue called thee in righteousness, and will hold thy hand, and I will keepe thee, and giue thee for a Couenant of the people, and for a light of the Gentiles.

Chap. 42. 6.

That thou maist open the eyes of the blinde, and bring out the prisoners from the prison: and them that sit in darknes, out of the prison house.

Verse 7.

The Kings of the Earth band themselves, and the Princes are assembled together against the Lord, and against his Christ.

Psal. 2. 2.

Thou louest righteousness, and hatest wickednesse: because God, euen thy God hath anointed thee with the oyle of gladnesse aboue thy fellows.

Psal. 45. 7.

Then the Angell sayd vnto her; Feare not MARI<sup>E</sup>, for thou hast found fauour with God. For loe, thou shalt conceiue in thy wombe, and beare a Sonne, and shalt call his name *Iesus*.

Luke 1. 30.

See *Esdras*  
7. 28. 29.

16. His Kingly Office, and administration thereof.

Isay 9.7.

**H**E shal sit on the Throne of *Dauid*, and vpon his Kingdome to order it: & to stablish it with iudgement and with iustice, from henceforth, euen for euer: the zeale of the Lord of Hosts will performe this.

1. Iustice.

Chap. 11.4.

With righteousnes shall he iudge the poore, and with equity shall he reprove for the meeke of the earth: and hee shall smite the earth with the rod of his mouth, and with the breath of his lips shall hee slay the wicked.

2. Power.

Verse 3.

And iustice shall be the girdle of his loynes, and faithfulness the girdle of his reynes.

Verse 6.

3 Peace  
or meeke-  
nesse.

The Wolfe also shal dwell with the Lambe, and the Leopard shal lye with the Kid: and the Calse, and the Lyon and the fat Beast together; and a litle childe shall leade them, &c.

Then

Then shall none hurt nor destroy  
in all the Fountaine of my Holi-  
nesse. for the earth shall bee full  
of the knowledge of the Lord, as  
the waters that couer the Sea.

Verse 9.

4. Ploury.

Behold, the dayes come (saith the  
Lord) that I will raise vnto *Dauid*  
a righteous Branch: and a King shall  
reigne and prosper, and shall execute  
Iudgement and iustice in the earth.

1er. 23. 5.

In his dayes *Iudah* shall be saued,  
and *Israel* shall dwell safely: and  
this is the name whereby they shall  
call him; *The Lord our Righteousnes.*

Verse 8.

5 Grace.

6. Tran-

quillie &

7. Righte-  
ou. nesse.

Luke 1. 32.

He shall be great, and he shall be  
called, *The Sonne of the most High:*  
and the Lord shall giue vnto him  
the Throne of his Father *Dauid.*

And hee shall raigne ouer the  
the House of *Iacob* for euer, and of his  
Kingdome shall be no end.

Verse 33.

For, behold, I gaue him for a wit-  
nesse (saith the Lord) to the people:  
for a Prince and a Master vnto the  
people.

Isai. 55. 4.

17. His

17. *His Priestly Office. what Sacrifice he should offer; and for whom hee should pray.*

Isa. 53. 10.

**Y**ET the Lord would breake him, and make him subiect to infirmities.

\* His Oblation.

When hee shall make \* his soule an Offering for sinne, hee shall see his seed, and prolong his dayes: and the will of the Lord shall prosper in his hand.

Psalm 110.

Therefore will I giue him a portion with the great, and he shall diuide the spoyle with the strong, because hee hath poured out his Soule vnto death: and he was counted with the Transgressours, and bare the finnes of manie; and \* prayed for the Trespasgers.

\* His intercession.

18. *His Prophetical Office, and Pastoral function, abrogating ignorance, and restoring light, &c.*

He



**H**E hath sent me to preach good *Isa. 16. 1.*  
tydings vnto the poore, to bind  
vp the broken-hearted, to preach li-  
bertie to the Captiues; and to them  
that are bound, the opening of the  
prison.

To *preach* the acceptable yeere *Verse 2.*  
of the Lord, and the day of venge-  
ance of our God, to comfort all that  
mourne.

Then shall the eyes of the blind *Chap. 35. 5.*  
bee lightened, and the eares of the  
deafe be opened.

And he will destroy in his Moun- *Chap. 25. 7.*  
taine, the couering, that couereth all  
people : and the vaile that is spred  
vpon all Nations.

Moreouer, the light of the Moone *Chap. 30. 26*  
shall bee as the light of the Sunne;  
and the light of the Sunne shall bee  
seauen-fold, and like the light of  
seauen dayes, in the Day that the  
Lord shall binde vp the breach of  
his

his people, and heale the stroke of their wound.

*Deut. 18. 15*

The Lord thy God (saith *Moses* to *Israel*) will raise vp vnto thee a *Prophet* like vnto me, from among yee, euen of thy brethren, vnto him ye shall hearken.

*Isa. 40. 11.*

Hee shall feede his Flocke like a *Shepherd*, hee shall gather the Lambes with his arme, & carry them in his bosome, and shall guide them with yong.

*Ezek. 34. 23*

And I will set vp a *Shepherd* ouer them, and he shall feede them, euen my seruant *Dauid* (meaning *Christ*, of whom *Dauid* was a Figure) hee shall feede them, and hee shall bee their *Shepherd*.

*Hosea 3. 5.*

*Isa. 49. 8.*

Thus saith the Lord, In an acceptable time haue I heard thee, and in a day of saluation haue I helped thee: and I will preserue thee, and giue thee for a Couenant of the people, that thou maist raise vp the earth,

earth, and obtaine the inheritance  
of the desolate heritages.

That thou maist say to the prisoners, Goe forth, and to them that are  
in darknesse, Shew your selues: they  
shall feede in the wayes, and their  
pastures shall be in all the tops of the  
Hills.

*Vers 9.*

They shall not be hungry, neither  
shall they be thirsty, neither shall the  
heate smite them, nor the Sunne: for  
he that hath compassion on them,  
shall leade them, euen to the springs  
of waters shall he driue them.

*Vers 10.*

19. *Hee should be the naturall Sonne  
of God: and therefore not begot-  
ten by man, but conceived of the  
Holy Ghost.*

**I** Will declare the Decree: that is,  
the LORD hath sayd vnto mee,  
Thou art my Sonne, this day I haue  
begotten thee.

*Psal. 2. 7.*

Kisse

Verse 12.

Kisse the Sonne, lest he be angry,  
and yee perish in the way, when his  
wrath shall suddenly burne: blessed  
are all that trust in him:

Dan. 2. 34.

Thou beheldest till a stone was  
cut off the Mountain, without hands,  
which smote the Image vpon his  
feete.

Isai 8. 14.

cited.

Mai. 2. 1. 44.

And whosoever shall fall vpon this  
stone, hee shall be broken: but on  
whomsoever it shall fall, it will dash  
him in pieces.

Zech. 3. 9.

For loe, the stone that I haue laid  
before *Iehosbua*: vpon that one stone  
there shall be seauen eyes; Behold,  
I will cut out the grauing thereof,  
sayth the Lord of Hosts.

Luke 1. 35.

And the Angell answered, and sayd  
vnto her, The Holy Ghost shall  
come vpon thee, and the power of  
the Most-High shall ouer-shadow  
thee. Therefore also that Holy thing  
which shall bee borne of thee, shall  
be called the Sonne of God.

See Heb.

10. 5. cited

out of

Psal. 40. 7.

20. His lowe abasement vpon  
Earth.

I Am a Worme, and not a man: a *Psal. 22. 6.*  
shame of men, and the contempt of  
the people.

But he shall grow vp before him *Isaia. 53. 2.*  
as a Branch, and as a Roote out of  
a dry ground: he hath neither forme  
nor beauty: when we shall see him,  
there shall be no form that we should  
desire him.

He is despised and reiected of men, *Vers 3.*  
hee is a man full of sorrowes, and  
hath experience of infirmities, wee  
hid, as it were, our faces from him:  
hee was despised, and wee esteemed  
him not.

21. His perfect obedience vnto  
the FATHER.

THE Lord God hath opened my *Isaiah 50. 5*  
eare, and I was not rebellious,  
neither turned I backe.

Q

Then

Psal. 30. 7.

Then said I, Loe, I come: for in  
the Rolle of the Booke it is written  
of me.

Verse 8.

I desired to doe thy good will, O  
my God: yea thy Law is within  
my heart.

Verse 9.

I haue declared thy righteousness  
in the great Congregation: Loe, I  
will not refraine my lips, O Lord,  
thou knowest, &c.

Psal. 118. 21.

Because I kept the waies of the  
Lord, and did not wickedly against  
my God.

Verse 22.

For al his Lawes were before me:  
and I did not cast away his com-  
mandements.

Verse 23.

I was vpright also with him: and  
haue kept me from wickednesse.

Verse 24.

Therefore the Lord rewarded me  
according to my righteousnessse, and  
according to the purenesse of my  
hands in his sight.

Psal. 45. 7.

Thou louest righteousnessse, and  
hatest wickednesse: because God,

euen

euē thy GOD, hath anointed thee with the oyle of gladnes aboue thy fellowes.

22. *His meekenesse and mercy towards man.*

**A** Bruised Reed he shal not breake, *Isai. 42. 3.*  
and the smoking Flaxe shall hee not quench: hee shall bring forth iudgement in ruth.

23. *His humble behauiour, and riding to Hierusalem on an Asse-Colt,*  
Mathew 21.

**H**ee shall not cry, nor lift vp, nor *Isay 42. 3.*  
cause his voice to bee heard in the streete.

Reioyce greatly, O Daughter *Zech. 9. 9.*  
Zion: Shout for ioy, O Daughter Ierusalem: Behold, thy King cometh vnto thee: hee is iust, and sauēd himselfe: poore, and riding vpon an Asse, and vpon a Colt, the Foale of an Asse.

Q 2

24. *His*

24. *His zealous purging of the Temple.*

*Psal. 99. 2.*

**F**OR the zeale of thine house hath eaten mee : and the rebukes of them that rebuked thee, are false vpon me.

25. *The Children cry in the Temple, Hosanna, to the Sonne of Dauid, as it is written.*

*Psal. 132.*

**B**Y the mouthes of Babes and Sucklings, thou hast made perfect thy prayse.

26. *The time of his suffering.*

*Dan. 9. 26.*

**A**ND after threescore and two weekes (which is 439. yeeres after the building of the Temple, at the commandement of *Darius*) shall **MESSIAH** be slaine, and shall haue nothing, &c.

*Vers. 27.*

And he shall confirme the Covenant with many for one weeke : (till that



that eternall Sabbath ) and in the  
middest of the weekes ( that is, after  
three yeeres preaching, or therea-  
bout, ) hee shall cause the Sacrifice  
and the Oblation to cease, ( Christ  
accomplishing and abrogating the  
same by his Death and Passion, ) &c. 2. Esd. 7. 18

27. *His Betraye*r, Iudas a Disciple.

**Y**Ea, my familiar friend, whom I  
trusted, which did eate of my  
bread, hath lifted vp the heele a-  
gainst mee. Psal. 41. 9.

Surely mine enemy did not de-  
fame me, for I could haue borne it;  
neither did mine Aduersarie exalt  
himself against me, for I would haue  
hid my selfe from him. Psal. 55. 12.

But it was thou, O man, euen my  
companion, my guide, and my fa-  
miliar. Verse 13.

Which delighted in consuling  
together, and went into the House  
of God as companions. Verse 14.

*Psal. 109. 5* And haue rewarded mee euill for good: and hatred for my friendship.

*Verse 6.* Set thou the wicked therefore ouer him: and let the Aduersarie

*Verse 7.* stand at his right hand: When hee shall be iudged, let him be condemned, and let his prayer be turned into sinne.

*Verse 8.* Let his dayes be few: and let another take his charge.

28. *His exercise in the Garden, before hee was betrayed, and what he suffered there.*

*Psal. 109. 4* **F**OR my friendship, they were my Aduersaries: but I gaue my selfe to Prayer.

*Lam. 1. 13.* From aboue He sent fire into my bones.

*Chap. 2. 11.* Mine eyes doe faile with teares: my bowels swell: my Liuer is powdered vpon the earth, &c.

Behold, O Lord, how I am troubled: my bowels swell, my heart  
is

is turned within me, for I am full of  
heauineffe.

I am like water powred out, and Psal. 12. 14.  
all my bones are out of ioynt: my  
heart is like Waxe, it is molten in  
the midst of my bowels.

*29. The price for which bee was sold,  
and how it was bestowed.*

**S**O they weighed for my wages Zech. 11. 12.  
(or price) thirty pieces of siluer.

And the Lord said vnto me, Verse 13.  
Cast it vnto the Potter: a goodly price,  
that I was valued at of them. And I  
tooke thirty pieces of siluer, and cast  
them to the Potter in the House of  
the Lord.

*30. The scattering of his Disciples  
when he was betrayed, and taken,  
Mathew 26.*

**A**Rise, O Sword, vpon my Shep- Zech. 13. 1.  
heard, and vpon the man that  
is my fellow, saith the LORD of

Hosts : Smite the Shepheard, and  
the sheepe shall be scattered.

31. *His proceeding sufferings, before  
his crucifying, in Scourging, Buf-  
feting, Spetting, &c.*

*Isaiah 50.6*

**I** Gaue my backe vnto the smiters,  
and my cheekes to the nippers : I  
hid not my face from shame and  
spetting.

*chap. 52. 14*

As many were astonied at thee :  
( his visage was so deformed of men,  
and his forme of the sons of men ) so  
shall hee sprinkle many Nations.

32. *How his garments should be parted.*

*Psal. 22. 18.*

**THEY** parted my Garments a-  
mongst them, and did cast Lots  
vpon my Vesture.

33. *How he should be nailed on a Crosse.*

*Psal. 22. 16.*

**THEY** pierced my hands and my  
feete.

*Gal. 3. 13.*

And in that hee was to redeeme vs  
from

from the curse of the Lawe, beeing made a curse for vs: it behooued so to be, as it is written,

Curfed is euery one that hangeth on a Tree.

Deut 21.13

34. That hee should be crucified betweene Malefactors.

AND hee was counted with the Transgressors.

Isa. 53.12.

35. How he should be mocked and taunted, both in words and gesture.

ALL they that see me, haue me in derision: they make a mow, and nod the head, saying,

Psal. 22. 7.

Hee trusted in the Lord, let him deliuer him: let him saue him, seeing he loueth him.

Vers 8.

I became also a rebuke vnto them: they that looked vpon mee, shaked their heads.

Psa. 109.25

I was a derision to all my people, and their song all the day.

Lam. 3. 14.

36. what

36. *What drinke hee should get vpon  
the Crosse.*

*Psal. 69. 21.*

**F**OR they gaue mee Gall in my  
meate, and in my thirst they gaue  
mee Vineger to drinke.

*Psal. 69. 20.*

37. *How he should be forsaken of all.*

**R**Ebuke hath broken my heart,  
and I am full of heauinesse: and  
I looked for some to haue pitie on  
me, but there was none: and for com-  
forters, but I found none.

*Lam. 1. 16.*

For these things I weepe, mine  
eye, euen mine eye casts out water:  
because the Comforter that should  
refresh my soule, is farre from mee:  
and my children are desolate, be-  
cause the enemy hath preuailed.

38. *The last words that he should vse.*

*Psal. 22. 1.*

**C**omplaining. My God, my God,  
why hast thou forsaken me?

*Isai. 53. 12.*

*Interceding.* And hee prayed for  
the

the trespassers.

*Recommending.* Into thy hand, *Psal. 31. 5.*  
O Lord, I commend my Spirit.

39. *His patience that hee should haue  
in all his sufferings.*

**H**Ee was oppressed, and he was *Isaia. 53. 7.*  
afflicted, yet did hee not open  
his mouth: Hee is brought as a  
Sheepe to the slaughter, and as a  
Sheepe before her shearer is dumbe,  
so he opened not his mouth.

Thus am I, as a man that heares *Psal. 38. 13.*  
not: and in whose mouth are no re-  
proofes. *14.*

For on thee, O Lord, doe I waite: *Verse 15.*  
thou wilt heare mee, my Lord, my  
God.

40. *For whom hee should suffer all  
these things, and his owne inno-  
cencie therein.*

**B**Ut hee was wounded for our *Isaiah 53. 5*  
transgressions, hee was broken  
for

for our iniquities : the chastisement  
of our peace was vpon him, and with  
his stripes we are healed.

*Verse 6.*

All wee like sheepe haue gone a-  
stray : we haue turned euery one to  
his own way, and the Lord hath laid  
vpon him the iniquity of vs all :

*Verse 9.*

And he made his graue with the  
wicked, & with the rich in his death,  
though he had done no wickednesse,  
neither was any deceit in his mouth.

*41. His legges were not broken, as the  
others were that were crucified with  
him, as was foretold.*

*Exo. 12. 46.*

**N**ot a Bone of him shall be bro-  
ken.

*42. His side was pierced with a Speare,  
that the Scripture might bee fulfil-  
led.*

*Zech. 12. 10*

**A**ND I will powre vpon the  
house of *Dauid*, and vpon the  
inhabitants of Ierusalem, the Spi-  
rit



rit of grace and of compassion, and they shall look vpon me whom they haue pierced.

*43. His Buriall.*

**A**ND he made his graue with the wicked, and with the rich in his death. *Isaiah 53.9*

*44. His Resurrection.*

**V**Herefore my heart is glad, *Psal. 16.9.*  
and my tongue reioyceth:  
my flesh also doth rest in hope.

For thou wilt not leaue my soule *Vers 10.*  
in the graue; neither wilt thou suffer thy holy One to see corruption.

Thou wilt shew mee the path of *Vers 11.*  
life: in thy presence is the fulnesse of ioy, and at thy right hand are pleasures for euermore.

*45. His victory over Satan, Death, the Grave, and all our enemies.*

The

Gen. 3. 15.

**T**He [Seed] of the Woman shall  
bruiſe downe the head of the  
Serpent.

Iſai. 25. 7.

And he will deſtroy in his Moun-  
taine, the couering, that couereth  
all people: and the vaile that is ſpred  
vpon all Nations.

Verſe 8.

Hee will deſtroy death for euer,  
and the Lord God will wipe away  
the teares from all faces, and the re-  
buke of his people will hee take a-  
way, out of all the earth: For the  
Lord hath ſpoken it.

Verſe 9.

And in that day ſhall men ſay, lo,  
this is our God, wee haue waited vpon  
him, and hee will ſaue vs: This  
is the Lord: wee haue waited for  
him, we will reioyce, and bee loyfull  
in his ſalvation.

Hoſ. 13. 14.

I will redeeme them from the  
power of the graue: I will deliuer  
them from death: O death, I will  
be thy death: O graue, I will bee  
thy

thy destruction: repentance is hid vp  
from my eyes.

46. *His Ascention, or exaltation, and  
sitting at the righthand of the  
Father.*

**T**Hou art gone vp on high, thou *Psal. 68. 18.*  
hast led captiuitie captiue, and  
receiued gifts for men: yea euen  
the rebellious hast thou led, that the  
Lord God might dwell there.

The Stone which the builders re- *Psal. 118.*  
fused, is made the Head of the cor- 22.  
ner.

This was the Lords doing, and *Verse 23.*  
it is maruellous in our eyes.

The Lord said vnto my Lord, Sit *Psal. 110. 1.*  
at my right hand, vntill that I make  
thine enemies thy footstool.

47. *The destruction of Ierusalem, that  
should shortly ensue after the death  
of the Messiah and his Ascension,  
by Titus, the sonne of Vespasian.*

And

Dan. 9. 26.

AND after the Messiah shall be slaine, the people of the Prince that shall come, shall destroy the Citie and the Sanctuarie, and the end thereof shall be with a flood, and vnto the end of the battell it shall be destroyed by desolations.

Verse 27.

And for the ouerspreading of the abominations, he shall make it desolate, euen vntill the consummation determined shall be powred vpon the desolate.

48. *whereby, How, and who are saued by him.*

Isai. 53. 5.

AND with his stripes we are healed.

Chap. 52. 14

And as many were astonied at thee (his visage was so deformed of men, and his forme of the sonnes of men) so shall he sprinkle many Nations.

Zech. 9. 11.

Thou also shalt be saued through the blood of the Couenant.

By

By the knowledge of himselfe *Isa. 53. 11.*  
shall my righteous seruant iustifie  
many: for hee shall beare their ini-  
quities.

Looke vnto me, and ye shall bee *chap. 45. 12*  
saued, all the ends of the earth shall  
be saued: for I am God, and there is  
no other.

And the Redeemer shal come vn- *chap. 59. 20*  
to Zion, and vnto them that turne  
fro iniquity in *Iacob*, saith the Lord.

49. *The Calling of the Gentiles, and  
largenes of his Dominion thereby,  
(with the perpetuitie thereof) ac-  
cording to Noahs wish, and the* *Gen. 9. 27.*  
*Promise made to Abraham.* *Gen. 12. 3.*

**A**Ske of me, and I shall giue thee *Psal. 2. 8.*  
the Heathen for thine inheri-  
tance, and the ends of the earth for  
thy possession.

His dominion also shall be from *Psal. 72. 3.*  
Sea to Sea, and from the Riuer vnto  
the ends of the Land.

They that dwell in the Wilder- *Vase 9.*  
nesse,

Verse 11.

nesse, shall kneele before him: and his enemies shall lick the dust, &c, Yea all Kings shall worship him: and all Nations shall serue him.

Isaia. 42. 6.

I will giue thee for a Couenant of the people, and for a light of the Gentiles.

Chap. 11. 10

And in that day the Root of *Isai*, which shall stand vp as a signe vnto the people: the Nations shall seeke vnto it, & his rest shall be glorious.

Chap. 49. 6.

I will also giue thee for a light to the Gentiles, that thou mayst be my saluation, to the end of the world.

Verse 22.

Thus saith the Lord God, Behold I will lift vp my hand to the Gentiles, and set vp my Standard to the people: and they shall bring thy sonnes in their armes: and thy daughters shall bee carryed vpon their shoulders.

Verse 23.

And Kings shall bee thy nursing Fathers, and Queenes shall bee thy nurses: and they shall worship thee with their faces towards the earth, &c. There

Therefore thy gates shall be open continually, neither day nor night shall they bee shut, that men may bring vnto thee the riches of the Gentiles, and that their Kings may be brought. *Chap. 60. 11*

Behold, thou shalt call a Nation that thou knowest not, and a Nation that knew not thee, shall runne vnto thee, because of the Lord thy God, and the Holy One of Israel, for he hath glorified thee. *Chap. 55. 5.*

I haue beene sought of them that asked not : I was found of them that sought me not: I said, Behold mee, behold mee, vnto a Nation that called not vpon my Name. *Chap. 65. 1.*

And the Kingdome, and the dominion of the greatnesse of the Kingdom vnder the whole Heauen, shall bee given to the holy people of the most High, whose Kingdome is an euerlasting Kingdome, and all Powers shall serue and obey him. *Dan. 7. 27.*

*Hofea 1.10.*

And in the place where it was said vnto them, Ye are not my people, it shall bee said vnto them, Yee are the sonnes of the liuing God.

*Mica. 4.1.*

But in the last daies it shall come to passe, that the mountaine of the House of the Lord shall be prepared in the top of the Mountaines, and it shall be exalted aboue the Hills, and people shall flowe vnto it.

*See Mal. 1. 10.**Vers 2.*

Yea many Nations shall come, & say; Come, and let vs goe vp to the Mountaine of the Lord, and to the House of the God of *Iacob*, and hee will teach vs his waies, and wee will walke in his paths: for the Law shall goe forth of Zion, and the Word of the Lord from Ierusalem, &c.

*Iech. 8.10.*

Thus saith the Lord of Hosts, that there shall yet come people and the inhabitants of great Cities.

*Vers 21.*

And they that dwell in one Citie, shall goe to another, saying, Vp, let vs goe and pray before the Lord, and seeke the Lord of Hosts: I will goe also.

Yea



Yea, great People & mighty Nations shall come to seeke the Lord of Hosts in Ierusalem, and to pray before the Lord, &c.

*Chap. 9. 10.  
Verse 22.*

And the Lord shall be King ouer al the earth: in that day shall there be one Lord, & his name shall be one.

*Chap. 14. 9.*

And in these daies of these Kings, shall the God of heauen set vp a Kingdome, which shall neuer be destroyed: and this Kingdome shall not bee giuen to another people, but it shall breake and destroy all these Kingdomes, & it shall stand for euer.

*Dan. 2. 44.*

Thy Throne, O God, is for euer, and euer: the Scepter of thy Kingdome, is a Scepter of righteousness.

*Psal. 45. 6.*

50, *The conuersion of the Iewes, and what shall precede the same.*

**F**OR the children of Israel shall remaine many daies without a King, and without a Prince, and without an offering, and without an Image, and without an Ephod, and

*Hosea 3. 4.*

<sup>a</sup> (Meaning an Oracle, deliuered betweene the Cherubims.

and without Teraphim.

Afterward shall the children of Israel conuert, and seeke the Lord their God, and *Dauid* their King, and shall feare the Lord and his goodnesse in the latter daies.

*Ier. 50. 4.*

in those daies, and at that time, saith the Lord, the children of Israel shall come, they, and the children of Iudah together, going and weeping shall they goe, and seeke the Lord their God.

*Verse 5.*

They shall aske the way to Zion, with their faces thitherward, saying, Come, and let vs cleaue to the Lord in a perpetuall Couenant that shall not be forgotten.

*Chap. 31. 8.*

Behold, I will bring them from the North country, and gather them from the coasts of the world, with the blinde and the lame amongst them, with the Woman with child, & her that is deliuered also, a great company shall returne hither.

They shall come weeping & with mercy

mercy will I bring them againe : I will leade them by the Riuiers of water in a straight way wherein they shall not stumble : for I am a Father to Israel, and Ephraim is my first-borne.

And I will powre vpon the house of *David*, and vpon the inhabitants of *Ierusalem*, the Spirit of grace and of compassion ; and they shall looke vpon me whom they haue pierced, and they shall lament for him, as one mourneth for his onely Sonne, and be sorry for him, as one is sorry for his first-borne.

*Zech. 12. 10*

In that day shall be a great mourning in *Ierusalem*, as the mourning of *Hadadrimmon* in the Valley of *Megiddon*.

*Verse 11.*

Then shall the children of *Judah*, and the children of *Israel* bee gathered together, & appoint themselues one Head, and they shall come vp out of the Land : for great is the day of *Israel*.

*Hosea 1. 11.*

Mica. 4. 6. 7

At the same day (saith the Lord)  
will I gather her that halteth, and I  
will gather her that is cast out, and  
her that I haue afflicted, &c.

51. *The free & plentiful offer of grace  
to both Jew and Gentile.*

Zech. 13. 1.

**I**N that day there shall bee a foun-  
taine opened to the house of Da-  
uid, and to the inhabitants of Ierusa-  
lem, for sin, and for vncleannes.

Chap. 14. 8.

And in that day, shall there waters  
of Life goe out from Ierusalem, halfe  
of them towards the East Sea, and  
halfe of them towards the vttermost  
Sea: and shall bee both in Summer  
and Winter.

Isai. 55. 1.

**H**O, euery one that thirsteth, come  
ye to the waters, and yee that haue  
no siluer: come: by and eate, come,  
I say, buy Wine and Milke without  
siluer, and without money.

Verse 3.

Encline your eares, and come  
vnto mee: heare, and your soule  
shall liue, and I will make an euer-  
lasting

lasting couenant with you, euen the  
sure mercies of *Dauid*.

52. *The happy estate of the Church vn-  
der Christ Iesus in the latter time.*

**B**Ut in the last dayes it shall come  
to passe, that the Mountaine of  
the House of the Lord shall be pre-  
pared in the top of the Mountaines,  
and it shall bee exalted aboue the  
Hils, and people shall flowe vnto it.

*Micah. 4. 1.*

Yea, many Nations shall come,  
and say; Come, and let vs goe vp to  
the Mountaine of the Lord, and to  
the House of the God of *Iacob*, and  
he will teach vs his waies, and wee  
will walke in his paths: for the Law  
shall go forth of *Zion*, & the Word  
of the Lord from *Ierusalem*.

*Verse 2.*

And he shall iudge among many  
people, and rebuke mighty Nations  
a farre off, & they shall breake their  
Swords into Mattocks, and their  
Speares into Sirthes: Nation shall  
nor lift vp a sword against Nation,

*Verse 3.*

nei-

neither shall they learne to fight any more.

Verse 4.

But they shall sit euerie man vnder his Vine, and vnder his Figgetree, and none shall make them afraid: for the mouth of the Lord of Hosts hath spoken it.

Verse 6.

At the same day (saith the Lord) I will gather her that is cast out, and her that I haue afflicted.

Verse 7.

And I will make her that halted, a remnant; and her that was cast farre off, a mighty Nation; and the Lord shal reigne ouer the in Mount Zion, from henceforth, euen for euer.

Isai. 65. 19

And I will reioyce in Ierusalem, & ioy in my people, and the voice of weeping shall bee no more heard in her, nor the voice of crying.

Verse 10.

There shall bee no more there a Childe of yeeres, nor an old man that hath not filled his daies; for he that shall be an hundreth yeeres old, shall die as a young man: but the sinner beeing an hundreth yeeres

yeeres old, shall bee accursed.

And they shall build houses, and  
inhabit them, and plant Vineyards,  
and eate the fruit of them. *Verse 21.*

They shal not labour in vaine, nor  
bring forth in feare: for they are  
the Seed of the blessed of the Lord,  
and their buds with them. *Verse 23.*

Yea before they call, I will answer;  
and whiles they speake, I will heare. *Verse 24.*

The Wolfe and the Lambe shall  
feede together, and the Lyon shall  
eate straw like the Bullocke: and to  
the Serpent dust shall be his meate. *Verse 25.*

They shall no more hurt nor de-  
stroy in all my holy Mountaine.

Looke vpon Zion, the Citie of our  
solemne Feasts: thine eies shall see  
Ierusalem a quiet habitation, a  
Tabernacle that cannot bee remo-  
ued, and the stakes thereof can neuer  
be taken away, neither shall any of  
the cords thereof be broken. *Chap. 33.  
20.*

For there the mightie Lord will  
bee vnto vs, as a place of Floods  
and *Verse 21.*

and broad Riuers : whereby shall passe no Ship with Oares, neither shall a great ship passe thereby.

*Verse 22.* For the Lord is our Iudge, the Lord is our Law-giuer, the Lord is our King, he will saue vs.

*Chap. 32. 1.* Behold, a King shall raigne in Iustice, and the Princes shall rule in Iudgement.

*Verse 1.* And that man shall be as a hiding place from the winde, & as a refuge for the tempest : as Riuers of water in a dry place, and as the shadow of a great Rocke in a weary Land.

*Verse 3.* The eyes of the seeing shall not be shut ; and the eares of them that heare, shall hearken.

*Verse 4.* And the heart of the foo'ish shall vnderstand knowledge, and the tongue of the stutters shall be readie to speake distinctly.

*Verse 5.* A niggard shall be no more called liberall, nor the churle rich.

*Verse 16.* And iudgement shall dwell in the Desert,



Desart, and iustice shall remaine in  
the fruitfull field,

And the worke of iustice shall be *Versē 17.*  
peace, euen the worke of iustice and  
quietnesse, and assurance for euer.

And my people shall dwell in the *Versē 18.*  
tabernacle of peace, & in sure dwell-  
ings, and in safe resting places, &c.

He shal come downe like the raine *Psal. 72. 6.*  
vpon the mowne grasse, and as the  
showres that water the earth.

In his daies shall the righteous *Versē 7.*  
flourish: & abundance of peace shal  
be so long as the Moone endureth.

His dominion also shall be from *Versē 8.*  
Sea to Sea, and from the Riuer, to  
the ends of the Land.

Yea, all Kings shall worship him; *Versē 11.*  
and all Nations shall serue him.

He shall be mercifull to the poore *Versē 13.*  
and needy, and shall preserue the  
soules of the poore.

Hee shall redeeme their soules *Versē 14.*  
from deceit and violence: and deare  
shall their bloud be in his sight.

His

Verse 17.

His name shall bee for euer: his name shall endure as long as the Sunne: all Nations shall blesse him, and be blest in him.

53. His second comming to iudgement, and the Resurrection of all flesh to appeare before him.

Job 19, 25.

**F**OR I am sure that my Redeemer liueth, and he shall stand the last on the earth:

Verse 26.

And though after my skinne, wormes destroy this bodie, yet shall I see God in my flesh.

Verse 27.

Whom I my selfe shall see, and mine eyes shall behold, and none other for me, though my reynes bee consumed within me.

Psal. 50.3.

Our God shall come, and not keepe silence: a fire shall deuoure before him, and a mightie tempest shall be moued round about him.

Verse 4.

Hee shall call the heaven aboue, and the earth, to iudge his people.

Verse 5.

Gather my Saints together vnto me:

mee: those that make a Couenant  
with me, with sacrifice.

And the heauens shall declare his *Verse 6.*  
righteousnes; for God is Iudge him-  
selfe. Selah.

And at that time shall *Michaell* *Dan. 12. 1.*  
stand vp, the great Prince, which  
standeth for the children of thy  
people, and there shall bee a time of  
trouble, such as neuer was since  
there began to bee a Nation, vnto  
that same time: and at that time thy  
people shall be deliuered, every one  
that shall bee found written in the  
Booke.

And many of them that sleepe in *Verse 2.*  
the dust of the earth, shall awake;  
some to euerlasting life, and some to  
shame and perpetuall contempt.

And they that be wise, shall shine *Verse 3.*  
as the brightnes of the firmament,  
and they that turne many to righte-  
ousnes, shall shine as the Starres for  
euer and euer, *Amen.* *See 2/2. 7.*  
*31. & 14.*  
*35.*

*The thanksgining of a Christian soule  
for*

for the performance of all these mercifull predictions, and the full accomplishing of that great and glorious worke of our Redemption.

Isai. 61. 10.  
63. 9.

**I** Will greatly reioyce in the Lord,  
and my soule shall be ioyfull in my  
God: For he hath clothed me with  
the garments of Saluation; and co-  
uered me with the Robe of Righte-  
ousnesse; hee hath decked me like a  
Bridegroom, and as a Bride, tireth  
her selfe with her jewels.

**I**n all our troubles hee was trou-  
bled; and the Angell of his presence  
hath saved vs: in his loue and in his  
mercy he hath redeemed vs, and he  
beares and carries vs alwaies conti-  
nually.

Ps. 137. 3.

**B**lessed therefore be his glorious  
Name for euer, and let all the  
earth bee filled with his glory. So be  
it, euen, so be it.

FINIS.

